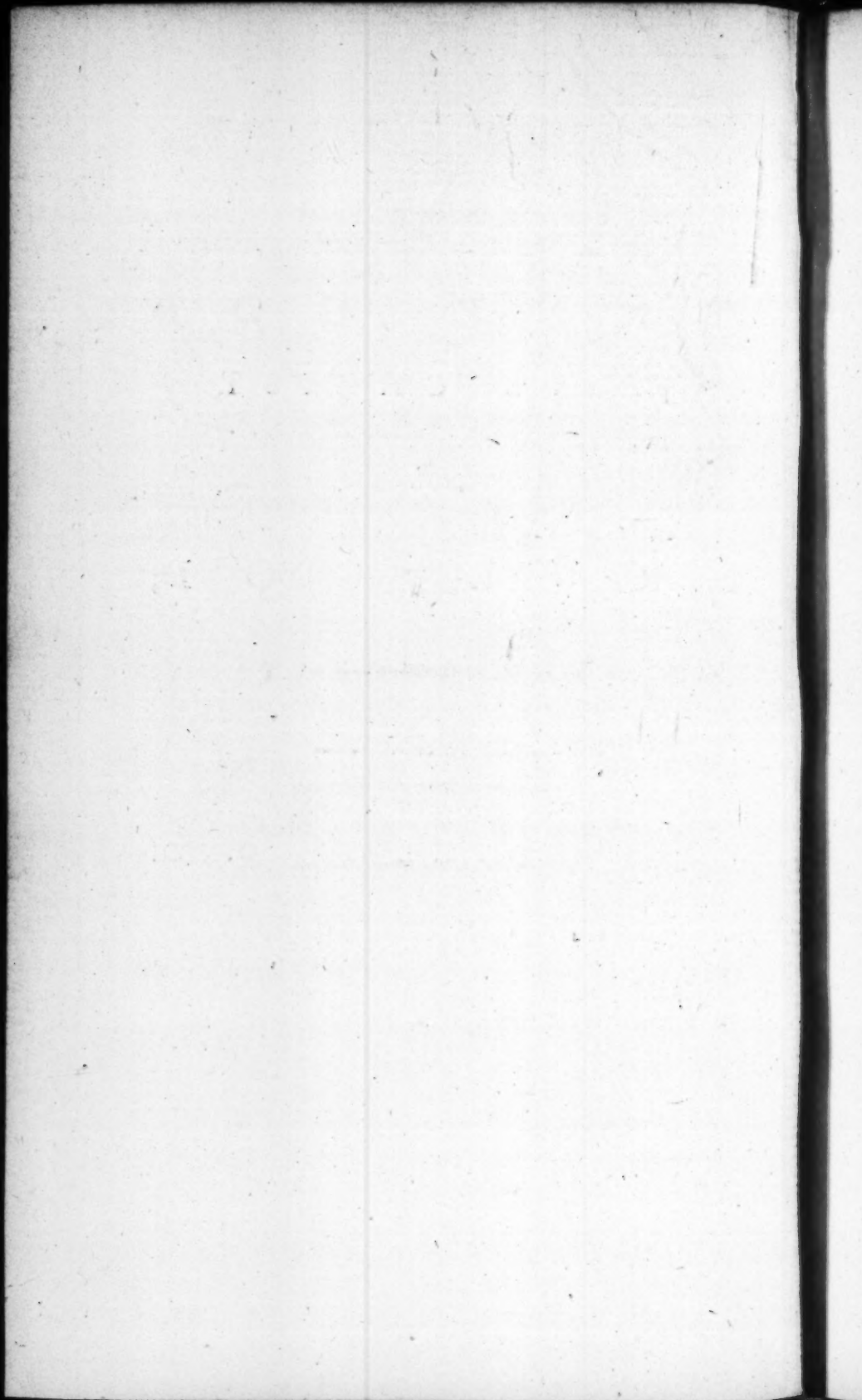


J E S U S C H R I S T
T H E
T R U E G O D,

I N T W O V O L U M E S.

V O L U M E T H E S E C O N D.

P R I C E F I V E S H I L L I N G S.



JESUS CHRIST
THE
TRUE GOD,
AND
ONLY OBJECT
OF
SUPREME ADORATION.

BY J. HODSON, M. D.

FOR HE IS THY LORD, AND WORSHIP THOU
HIM.—PSALM XLV. 12.

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INTRODUCTION.

Ye have wearied the LORD with your words :
yet ye say, *Wherein have we wearied him?* —

HIS Heel shall bruise thy Head. *This was the sentence pronounced upon the serpent, after the fall of Adam ; and it will be found, that the literal sense of the Word, which corresponds to the Heel, is of itself sufficient to silence every objection that can be raised against the divine origin of the scriptures, and particularly against that most important of all the Truths it contains—the Divinity of our Lord and Saviour JESUS CHRIST. These scriptures, which are indeed the Very Word of GOD, like the vesture of our LORD, ought not to be rent asunder, but to be taken collectively, even in their outermost, or literal sense.*

This sacred Word was given to man, for his instruction in the way to eternal life, to guide him in the path of everlasting happiness, and to the knowledge of that "LIVING GOD, who is the SAVIOUR of all Men."

If we divide the Letter of the scripture, we shall make it full of contradictions—bring into the world "damnable heresies,"—and if we cannot strain it into a proof that there is a plurality of Gods, we may easily force it into a declaration of two Messiahs—the very idea of which is shocking. But if we take this Word of Truth collectively, we shall find that there is only One God, and only One Saviour, that this True and only God, is the True and only Saviour, and that Redemption was effected by this JEHOVAH GOD assuming the Human Nature, whereby he descended into the lowest parts of creation, and reduced all things into order.

Mankind have entertained a variety of opinions about their Saviour.—"As for our Redeemer, the Lord of Hosts is his name." But in order to prevent any misinterpretation of the intent, or cavil about words, it may be necessary, previous to entering

ing upon the Objections against our Lord's divinity, to subjoin what we mean by the Trinitarian system, for it hath frequently happened, that writers upon this important subject have expressed their ideas, which probably were the same, by different and indefinite terms.

In controversial matters, writers have affected expressions, which they warmly contend for, and thus produce a misunderstanding about words, when one may charitably hope, that their meaning was precisely the same. Thus, one will contend that in the godhead there are three distinct essences, another will insist that there are three distinct beings, and a third calls it a Trinity of persons; but is it not possible, that what the one calls essence, the other means by person, and so on? for surely no one would insist, that there are literally three persons in one God, as if we meant three men are only one man! That is a total incongruity.

The Lord our Redeemer is strictly and properly "one Lord"—"the only wise God our Saviour—the True God and eternal Life"—the Lord of Christians, and "God of the whole earth." And in this Lord is what we would call a Triune Nature,

ture, or Trinity of Person, not Persons; viz. the Father, or Supreme unclouded Deity, which no being whatever could behold without being instantly consumed, as “no man can see my face and live.” Second, The Son, or Divine Humanity, that is, that medium, or glorified Humanity, by which God becomes approachable to all his creatures, as “He that hath seen me hath seen the Father,” or as Paul says, “God was seen of angels,” by the incarnation of Jesus Christ, and in whom dwelleth “all the fulness of the Godhead bodily.” Third, The Holy Ghost, or Divine Operation of the Supreme Divinity, through the medium of the Divine Humanity, whence the Holy Spirit is said to proceed from the Father and the Son, as “He shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb;” and “the Comforter, which is the Holy Ghost, the Father will send in my name.”

Whatever therefore is meant by this distinction of Father, Son, and Holy Spirit, our Lord is acknowledged in the sacred writings to be the whole thereof. First, The Saviour acknowledges himself to possess this triune nature: 1. “All that the Father

ther

ther hath is mine;" 2. "No man cometh unto the Father but by me;" 3. "I proceeded forth and came from God." Secondly, The Saviour declares himself to be this Trinity of Person: 1. "I and my Father are One;" 2. "The Father is glorified in the Son;" 3. "I will send you the Comforter... Ye know him: . . . I will not leave you comfortless, I will come to you." So also, the apostles are commanded to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," yet we read they frequently baptized in the name of Jesus only. Whence it is clear, that in the person of Christ, after his resurrection, when he gave this command to his disciples, was united that Trinity of Person or Nature, called the Father, the Son, and the Holy Ghost. And thus was Man literally made in the likeness of God. He possesses an invisible, or divine nature, which is the soul; also a visible, or material nature, which is the body; and from the mind, which is the union of these two natures, proceedeth what he desires to communicate to other beings.

Paul speaks of man in this triune nature: "I pray God your whole spirit, and soul and body be
pre-

preserved blameless unto the coming of our Lord Jesus Christ ;” yet man is strictly and literally but one being or person.

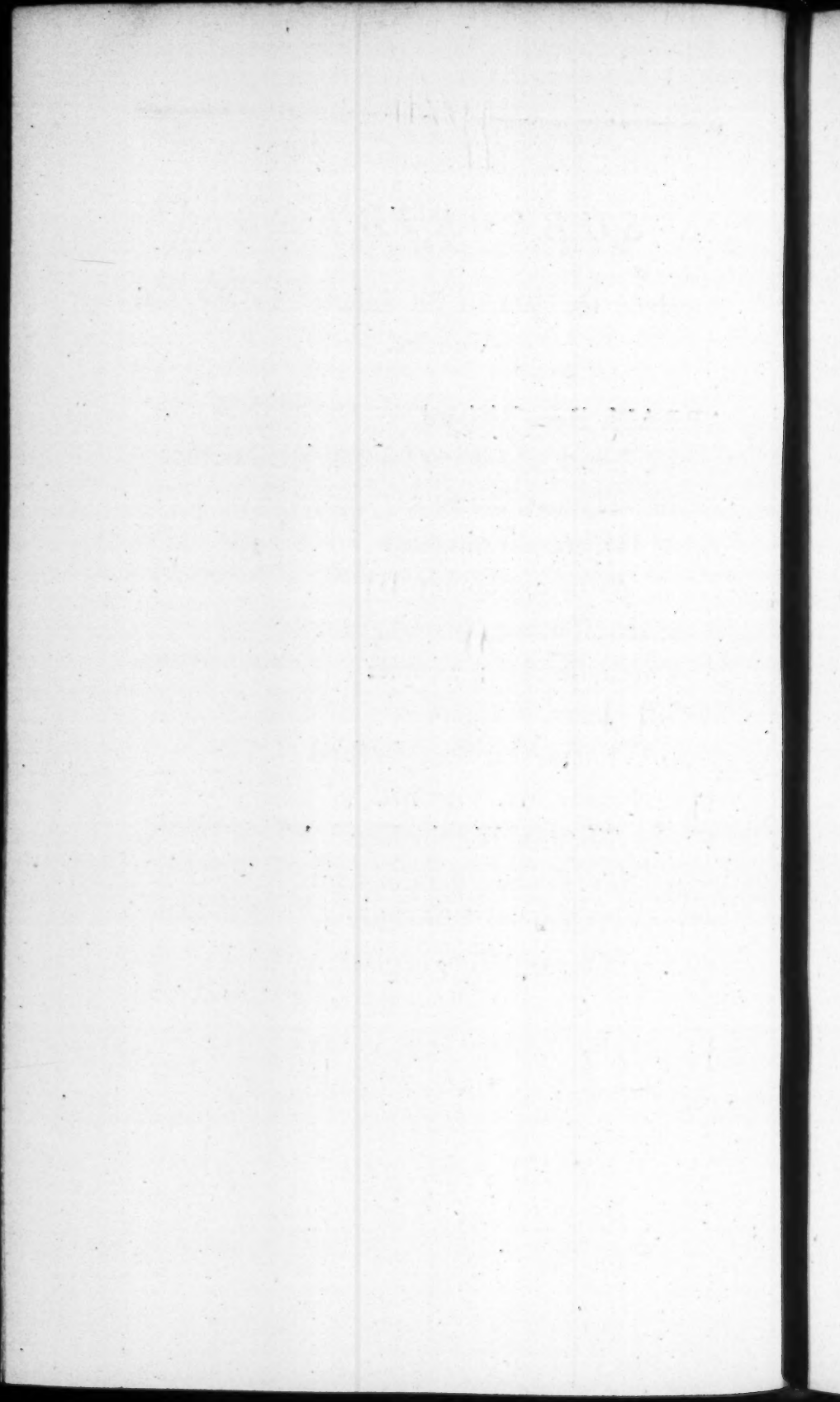
Therefore in this present work, if we have expressed our ideas by the terms essence, being, or person, we wish those words not to be taken in a sense different from what is intended, and thereby occasion a controversy which all sincere christians would wish to avoid. So also; when we express ourselves as making the Son equal with the Father, we mean, that by shewing his power to be equal to all that we can conceive of God, we thereby prove that he is God, for God hath declared that he hath no equal.

Happy, thrice happy would it be, if that Spirit of Truth, which guided the apostles unto all truth, should descend into the hearts of all those who have “forgotten the God of their salvation,”—if the Lord would now “pour out his spirit upon all flesh,—open the eyes of the blind—destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, that it might in this day be said, Lo, this is our God, we have waited for him, and he will save us, this is the LORD, we have waited for Him, we will be glad and rejoice in his salvation;—for our REDEEMER is strong, the LORD of HOSTS is his name!”

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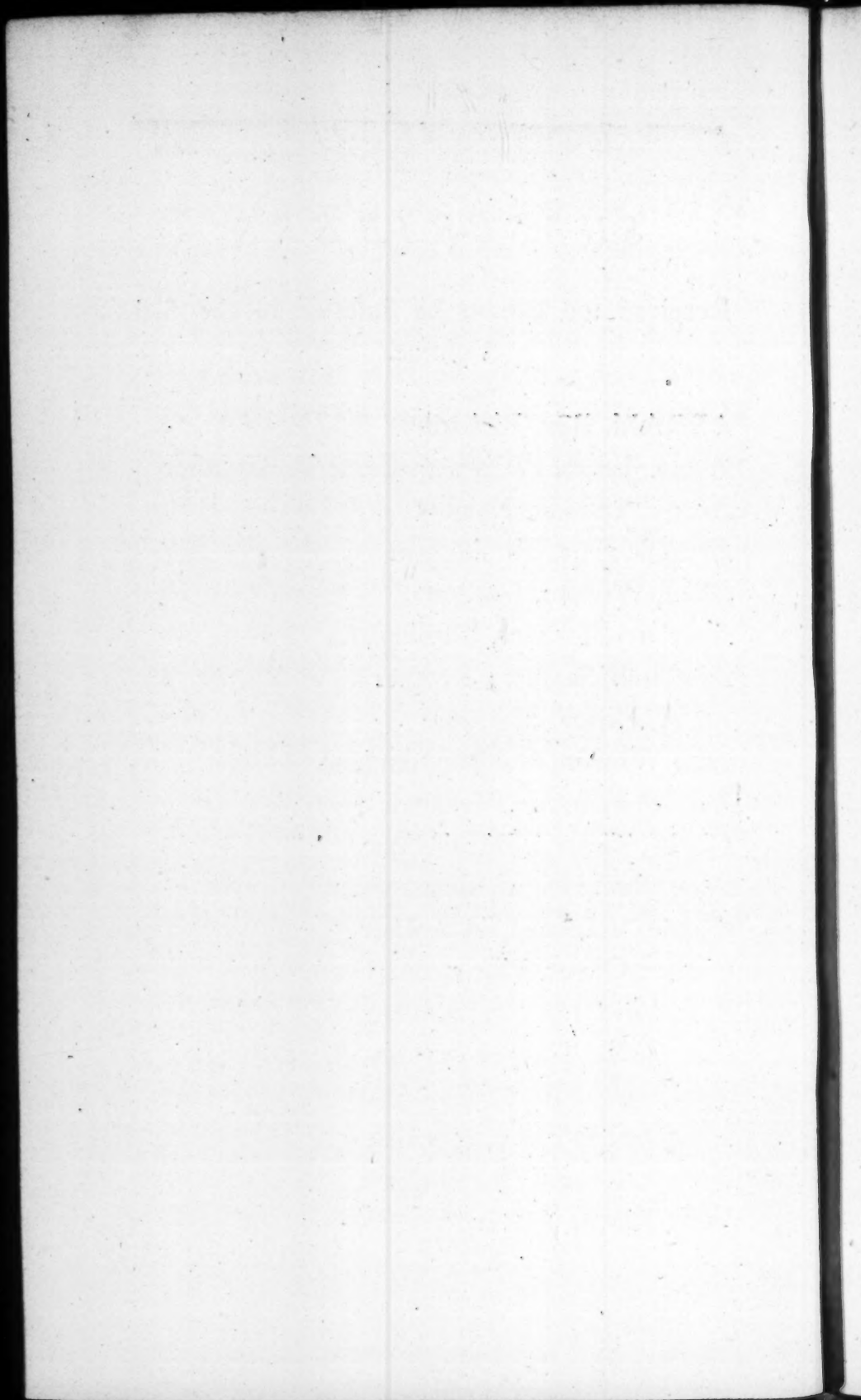


PART IV.

THE
OBJECTIONS
TO
CHRIST'S DIVINITY
ANSWERED.

*Suffer me a little, and I will instruct thee; for I
have yet to speak in God's behalf.*

Job. xxxvi. 2.

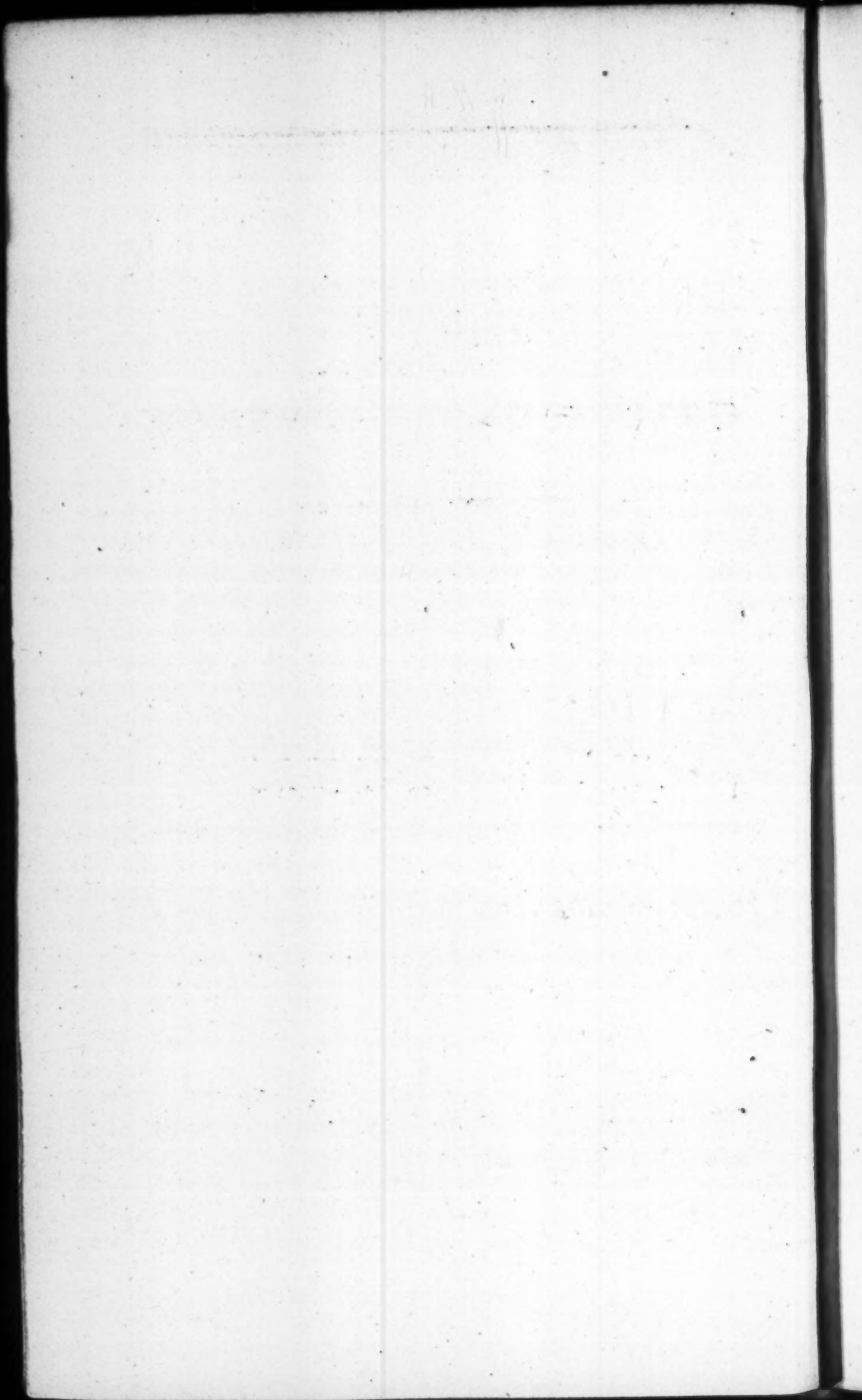


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P A R T IV.

OBJECTIONS ANSWERED.

Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against thee?

ALTHOUGH the doctrine of our Saviour's divinity is a fact which coincides with the *general* tenor of the scriptures, many arguments have been urged in proof of a contrary doctrine: but the defenders of such objections have frequently run into absurdities, in order to dispose of those passages which so plainly point out the "*fulness of the Godhead*" that dwelt in Christ. Notwithstanding the prophets have affirmed that "God's ways" are infinitely superior to "man's ways;" notwithstanding the apostles have de-

clared, that the “Mystery of *Christ*” was “God being received up into glory;” and notwithstanding our Saviour informed his auditors, that “the Son was *incomprehensible* to any but the Father;” yet, thinking to have “an arm like the Almighty,” Mankind will insist upon an Infinite God being subject to Finite laws, and they deal with the Messiah as they would with the *bones* in Ezekiel’s vision.

“Son of man,” said God to Ezekiel, (after having set him down in the midst of a valley full of bones, and lo, they were *very dry*) Son of man, can these bones live?”—Modern speculatists would have gone much further than the prophet did; for if, instead of asking the question, the Lord had said, “Son of man, these bones *can* live;” some would have “contended with the Almighty,” and endeavoured to have shewn the impracticability of such a project.

One would have observed, That the *union* of parts so dry, and which did not appear to belong to the same *subject*, was impossible; consequently, it might, with equal propriety, be said,
that

that the *sepulchre* from whence the bones were taken could live.

Another would have placed the bones in order, and where a difficulty had occurred in making the parts proportionable, he would have cut off the incumbrances, or cast away whole bones, if necessary, till he had formed a skeleton, which, he would observe, was all that was intended; that by the word *live* was not meant to have "the sinews and the flesh come upon them," but only a joining of the bones, and it was *allowed* to be called *live*.

Whilst others would have pointed out the *inconsistency* of requiring those dry bones to exist again, and how *unnecessary* it must appear, for that "it is appointed for all men *once* to die" only, and "since the fathers fell asleep, all things continue as they were from the beginning."

Happy prophet! he left all idle speculations *how* it could be performed, and quietly acknowledged the omniscience of his Creator: "And I answered, O Lord God, thou knowest." The Almighty not only convinced Ezekiel of his omnipotence,

potence, but made him the humble instrument to effect this miracle : “ Again he said, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . . So I prophesied as I was commanded : . . . And when I beheld, lo, the sinews and flesh came upon them, and the skin covered them, . . . and the breath came into them, and they stood up upon their feet, an exceeding great army.”

Happier would it still be, if that Almighty Being would, through the means of a far more humble instrument, shew the invalidity of such arguments, and convince those who adopt them, that although they think “they do God service,” yet, by their zeal for his glory, they are absolutely “ false teachers, bringing in damnable heresies, even denying the LORD who *bought* them;” so that henceforth they “ which in times past persecuted” the church of Christ, may, like Paul, “ teach that faith, which once, alas ! they laboured to destroy.”

It is an unfortunate circumstance for those who cannot consent to the Divinity of our Redeemer, that they appear at a loss how to fix his
nature,

nature, or in what class of beings to place him, when they deprive him of Deity. Some make him a mere mortal ; others an archangel incarnate ; and others again, with more propriety, would keep strictly to the title, *Only begotten Son of God.*

That worthy and true friend to christian liberty, Dr. Jebb, acknowledged, “ that a very
 “ high degree of respect and veneration is due
 “ to the character of Jesus, as the anointed Pro-
 “ phet of the Most High—far excelling in dig-
 “ nity and power every prophet who preceded
 “ him. I honour him (said he) as the SON OF
 “ GOD in what appears to me the scripture ac-
 “ ceptation of that term—as the common Lord
 “ of Christians—as the appointed Judge of the
 “ living and the dead. But at the same time I
 “ am convinced, that the distance between him
 “ and the Deity is INFINITE—that prayer to
 “ him is no where commanded in the Scriptures
 “ —and, consequently, that the prayers of Chris-
 “ tians may with the same propriety be directed
 “ to the *Virgin Mary* as to the person of our
 “ Lord.”—*Reasons for Resignation*, p. 5.

The

The Rev. Mr. Lindsey, on the contrary, seems to think Stephen justified in praying to a *visible* Jesus; but denies that being a sufficient precedent for the general worship of him *unseen*.

There are also some pointed remarks upon this subject, in a tract printed at Cambridge in the year 1784, entitled, *An Elucidation on the Unity of God, deduced from Scripture and Reason, by J. G. Esq;* but the author does not, on examination, appear so liberal to the Trinitarian system as he pretends to be; for he confesses that “there are some *few* passages in scripture which “seem to favour the Athanasian hypothesis,” and though he declares “he shall select the *most* “*express* of these,” he hath selected only *two*, viz. “I and my Father are One,” and “I am in the Father, and the Father in me.” These two passages he very readily disposes of by having recourse to *metaphor*, and that not in so fair and equitable a manner as is consistent with one who “*excepts* against cavil and subterfuge.” Of the last of these two passages, “I am in the Father,” is to be taken *figuratively*, but “the Father in me”

me" may be taken *literally* in the sense he would have it understood.—Thus, passages in favour of Christ's Divinity are *all* metaphorical, even the title *Son of God*, rather than it should give the least foundation for the doctrine; but when the Saviour is called "the *Son of Man*—*Apostle* and *High-Priest* of our *Profession*—*First-Born* of every *Creature*—and *Beginning* of the *Creation* of *God*," ALL these must be taken *literally*!—This is an uncandid method of arguing, for these latter are as plainly metaphorical as the others. The Unitarian doctrine (as it is called) and that of Christ's Divinity, are both built upon *One* foundation: "I am the LORD, that is my name, and my *glory* I will *not* give to another." Therefore, before the Trinitarian system be discarded, it is necessary for its opponents to shew, How it is possible for a *deputed Judge* or *delegated Being* to come with that *Glory* in which Jesus Christ is to appear at his second coming; or how a *subordinate Being* can receive supreme adoration in heaven, without totally overturning this foundation-stone?

But to proceed : Most of the substantial objections against the Saviour's Divinity, may, it is presumed, be arranged under the following heads :

I. Jesus Christ, in the Gospel, hath not avowed himself to be God.

II. He has not only never required prayer to be addressed to him, but absolutely forbid it.

III. This Trinity of Person, or Nature, is not only *unnecessary*, but also Inconsistent.

From these Objections we will endeavour to free this important doctrine, without "handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

O B J E C T I O N I.

Jesus Christ, in the Gospel, hath not avowed himself to be God.

In a Sermon of the Rabbin Akib, pronounced at Smyrna, November 26, 1761, said to be written

ten by M. *Voltaire*, that Grand Master of Sophistry has the following *quibble*: “Jesus in their gospel calls himself sometimes Son of God, Son of Man, but never God: *Paul* never gave him that title.”

And the Rev. Mr. Lindsey, adopting the sentiments of Lactantius, says, “He [Jesus] taught, that God is One: that he only is to be worshipped: *Nor did he ever say that he himself was God.*” Yet adds this learned writer, “because he was so faithful, and assumed nothing to himself, intent only on fulfilling the commands of him that sent him; therefore he was rewarded with the dignity of an everlasting high-priest, the honour of a supreme king, and the *name (or title) of God.*”—*Lindsey’s Apology*, p. 137.

So, then, this “jealous God” gives his *name* to an obedient *creature*! But by whom was he honoured with this title, if *Paul* never gave it him, and he never called himself God?

However these learned gentlemen conceived this idea, our Saviour certainly *declared* himself to be God in the fullest sense:

“Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also : And from henceforth ye have known him, and have *seen* him. Philip saith unto him, Lord, *shew* us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and hast thou not *known* me, Philip ? He that hath *seen* ME hath *seen* the FATHER, and how sayest thou, *Shew* us the Father ? Believest thou not that I am in the Father and the Father in me ? the words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, he doth the works, Believe me that I am in the Father and the Father in me ; or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will *I* do, that the Father *may be glorified in the Son*. If ye shall ask any thing in my name, *I will do it.*”

This

This reply of our Saviour is evidently meant to convince his disciples of his divine nature ; and surely no expressions can be more clear, or free from any *metaphorical* sense. It is an immoveable rock for the foundation of that established doctrine. The Father and the Son are ONE GOD, and cannot, with any degree of propriety, be *explained away*. But as Mr. Lindsey observes, “ Nothing is *too hard* to be got over by those who have once warmly espoused a religious system, and are unwilling to relinquish it.”—*Apology*, p. 138. This is a harsh expression to come from one who declares his only aim to be, “ to promote that *charity* without which a *faith that can remove mountains is nothing* ;” and it is a pity this worthy gentleman should have given so strong a proof of the truth of his own observation.

Again. “ When the malicious Jews, perverting his words, accused him, John v. 18. not of *making himself equal with, but like to God* ; as it ought to be translated, See Whitby on Phil. ii. 6 ; and afterwards x. 33. were going to stone him for *blasphemy*, because that he, being a
“ *man*,

“ *man, made himself God, by which making him-*
 “ *self God and like to God, they meant nothing*
 “ *more than his assuming a divine power and*
 “ *authority without any warrant for it, as the*
 “ *context and his answer to them plainly shew :*
 “ *his defence of himself at both times was;—not,*
 “ *that he was God, but that he had his power and*
 “ *authority from him : v. 19. The Son can do no-*
 “ *thing of himself, but what he seeth the Father*
 “ *do ; and x. 37, If I do not the works of my Fa-*
 “ *ther, believe me not, referring them to the*
 “ *miraculous works which he wrought, as a*
 “ *proof of the maliciousness of their accusation,*
 “ *and of his power and authority from God.”—*
Apology p. 8.

We will endeavour to clear this pointed pas-
 sage of John from this laboured explanation
 given by Mr. Lindsey. As to the propriety of
 the translation respecting the word *equal*, we will
 not contend, as it is a mere *quibble*, for on open-
 ing a Dictionary, in order to see what difference
 there is in the meaning of these two words, *one*
 is explained by the *other* : Thus, “ *LIKE, equal ;*
 “ *EQUAL, like.*” Following, therefore, this im-
 proved

proved translation, the text will run thus: "Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself LIKE TO God;" and more emphatically in their own words, "For a good work we stone thee not, but for *blasphemy*, because thou, being a *man*, makest thyself GOD."—This last passage is so clear, that there does not appear any occasion for an explanation; but mankind, so fond of "darkening counsel by words without knowledge," wish it to be understood, that the Jews could not properly express their own meaning, and that when they say a man makes himself GOD, they only *mean* that he makes himself a *prophet*!

It cannot possibly be allowed, that the Jews, by the terms, "*making himself God and like to God*," meant nothing more than assuming a divine power and authority without any warrant "for it," because the context proves the contrary.

When the ALMIGHTY sent that type of Jesus Christ, Moses, as a temporary Saviour to the
Children

Children of Israel in Egypt, "Moses said, But behold they *will not believe me*, nor hearken unto my voice : for they will say, The Lord hath *not* appeared unto thee. And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground : and he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may *believe* that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob *hath* appeared to thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom ; and when he took it out, behold his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that

that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

The scribes and pharisees, which formed the chief of our Lord's opponents, and who boasted of their knowledge and fulfilment of the law of Moses, *knew*, therefore, within themselves; from this passage in Exodus, that the performance of miracles was a sufficient warrant for the authority of a prophet; and Jesus having just *shewn his warrant*, by curing the "impotent man who had been diseased thirty and eight years," they could not mean that he had no such authority, for, at least, he had proved himself a *Messenger* of God. Had Jesus only claimed the honour or title of being a *Prophet*, they probably would not have refused him that appellation; but he claimed a greater dignity, a higher privilege than that of being the *Messenger* of Jehovah: He said that God was his FATHER; and his meaning,

ing, as well as their's, was, undoubtedly, as it was expressed—"He made himself EQUAL WITH GOD." His answer plainly declares it: "Whatsoever things he [the Father] doth, these also doth the Son likewise: For as the Father raiseth up the dead and quickeneth them, even so the Son raiseth whom he will." If any just inference can be drawn from these words of our Saviour, instead of *denying* the charge, he endeavours, by plain solid argument, to *prove* himself God.

The FATHER raiseth		The SON raiseth the
the dead.		dead.

Therefore the SON is equal in power to the
FATHER.

The accuracy of this his favourite disciple further justifies this conclusion. When the brethren had misinterpreted an expression of their master's, relating to "this disciple whom Jesus loved," he shews his readers the mistake immediately: "Then went this saying abroad among the brethren, that that disciple should not die: *Yet Jesus said not unto them he shall not die; but if I will that he tarry till I come, what is that to thee?*"

thee?"——If it was necessary to take notice of so trifling an error as this, we may justly expect, that if the Jews had given a wrong meaning to his words in a matter of such great moment, the evangelist would have added "Yet he said not unto them I am *God*, but the *Son of God*."

"The Son can do nothing of himself, but what he seeth the Father do. . . . If I do not the works of my Father believe me not."——Paraphrase: "The works speak for themselves that they are of GOD: I could not do these miracles if I were only a *Man*, as ye say. I require you to believe that I am the *Son of God*, no further than my works prove that they are the works of GOD." This paraphrase will surely be allowed this recommendation, That it is full as natural as most of our opponents; and that the Jews understood it in this sense, and as a *confirmation*, rather than a *denial*, of the charge, is very evident: "Therefore the Jews sought the *more* to kill him; but he escaped out of their hands."

If the simple term SON of GOD was not meant to convey an idea of his Divinity, and, as

the Jews observed, "making himself equal to God, by saying God was his Father," what reason can be given for the introduction of the title *Father* into the Gospel Dispensation? Were not the Old Testament titles sufficiently striking? JEHOVAH, The ALMIGHTY, The LORD of HOSTS, The LORD GOD of ISRAEL. These were certainly full as expressive of that unity which our opponents contend for; yet all these glorious names are dropped, and that of FATHER substituted. But if the Son be not *God*, that is, if the humanity be not made divine, why a distinction, as is so frequently the case, by the word *even*, when the apostles allude to the Divinity in particular. Thus, Paul, "Now God himself, *even* our Father.—Now our Lord Jesus Christ himself, and God, *even* the Father." And James, "Therewith blest we God, *even* the Father." If by the word *God*, they did not mean the Lord Jesus, there was no necessity for this addition, as the simple term *God* would have conveyed their meaning much *better*, for "God is not the author of confusion."

But

But Mr. G. remarks, "The angel, in St. Luke, says, 'he shall be *called* the Son of God ;' Luke i. 35. Which expression seems to intimate, that the *Title* should be taken in a *qualified* sense ; i. e. not implying an *equality* with God."—*Pref. to Elucid.* p. ii.

We shall take the liberty of giving a different reading of this, which appears full as natural: "He shall be called the *Son* of God ;" which expression seems to intimate that the *Title* should be taken in a *qualified* sense ; i. e. to render him more conformable to our ideas, and to imply, that although he possessed the Divine nature, yet having taken upon him the seed of Abraham, so far he was to be considered as the "*Man* Christ Jesus, a Mediator betwixt God and Men."

Here the matter is placed in a different view, and an enquiry naturally opens as to the title SON OF GOD.

Some expositors are of an opinion, that the title here given to Christ is no more than *figurative*, and to be considered only as the ideom of the language, similar to "I have made thee a *God* to Pharaoh.—The house of David shall be as *God*,

God, as the angel of the Lord before them.—Ye shall be the children of the *Highest*.” And Voltaire observes, in the discourse above-cited, “*Son* of *God* signifies a good man, as *Belial* signifies a bad one;” but this is certainly improper in the present case, because it is making no difference between him who “is the propitiation for the sins of the whole world,” and he who “leadeth a godly life.”

Others think, that the term *Son of God* is founded entirely on his miraculous conception, “the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;” but our Saviour’s *miraculous conception* is evidently a *secondary* ground for this name: “Therefore ALSO (says the angel) that holy thing which shall be born of thee shall be called the Son of God.”

Whilst others contend, that *Son of God*, *Word of God*, *God’s Shekinah*, and *Deity* itself are synonymous terms.

The Jews had ever entertained the highest notions of their Messiah, and he is allowed by many of the Rabbins to have been the *Shekinah*. They
had

had reason to entertain these notions, for he is described by the prophets in the most dignified language possible; and the omnipotence with which he was promised to be armed, gave them a right to expect no other than God; "Your GOD shall come and *save* you—Behold your GOD—His name shall be called Wonderful! Counsellor! The *Mighty God*! The Father of Eternity!" These names are fully expressive of the Deity, and they expected the pomp and splendour of his appearance to correspond with these titles. Whoever reads the history of these fullen people, and observes how fond they were of having "Gods to go before them," must allow, that these ideas were natural, and see that this inherent temper was made the means for admission of the gentiles into the covenant. But was "the spirit a *lying* prophet in the mouth of" Isaiah, or did these titles really belong to the Messiah? It has before been proved (page 31, Vol. I.) that Isaiah was a *true* prophet, and the titles, therefore are his due. He claimed none of them whilst upon earth, consequently they belong to him before his incarnation, or since his ascension,

ascension, or both ;—before his incarnation, according to the apostle's epistle to the Corinthians, “ He *was* rich, yet for our sakes he became poor ;”—after his ascension, as the same apostle tells the Philippians, “ God hath highly exalted him, and given him a name which is above every name ;”—and both, if we may judge from our Saviour's own expressions : “ Glorify thou me with thine own self, with the glory which I had with thee before the world was.”

Though born in an humble station, and, as the Jews retorted, “ the son of Joseph,” yet the dignity of his mission, the extraordinary events which attended his conception, birth and presentation in the temple, and the apparent necessity for assuming some title superior to the prophets, would not admit of his totally neglecting his *real* dignity. The term “ He shall be called the *Son* of God,” in this view shines brighter ; the sense does not appear strained either way ; and the obscure passages of John may be rendered clearer, perhaps, by studying them through this medium. Although the people “ would come and take him by force to make him a king ;” though they
“ took

* took branches from the palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel who cometh in the name of the Lord;" though Peter had declared, "Thou art that Christ, the Son of the living God;" and although a voice from heaven, "as if it thundered, or that an angel spoke," said, "I have both glorified" my name, "and will glorify it again;" yet their ideas of Jesus remained gross and sensual: The people still exclaimed, "Christ abideth for ever, and how sayest thou, then, the Son of Man must be lift up? Who is the Son of Man?" His disciples could forsake him; Peter deny him; Philip tell him, they should be satisfied if he would shew them the Father; and our Saviour declares, that hitherto they had not *known* him.

That those who were to be the witnesses of the Truth, and spread abroad the mysteries of the gospel, should have their ideas raised from carnal to spiritual objects, no one can doubt the necessity of. In this view, and gradually to unfold to them the mystery of his nature, all the private discourses of our Lord to his disciples seem calculated; and in this light only can those passages

of John be taken which are the source of such endless disputes. The apostles, like the world in general at that time, were quite carnal with respect to their opinion of a Messiah; even after his miraculous resurrection, they "trusted it had been he that should have redeemed Israel," according to their worldly notions, till "he opened their understanding that they might understand the scriptures."

But however commentators may *now* interpret the title *Son of God*, it is clear the Jews understood it *literally*, and that if he was the *Son of God*, he must be *God*: "He said that God was his Father, making himself *like to God*."

The angel says, indeed, "He *shall* be called the Son of God;" but by whom was he honoured with this title during his abode upon earth? Not by his disciples, for he "charged them that they should tell no man." Not by the Jewish nation, to whom he came, for they desired to stone him for blasphemy in assuming it. By whom, then, was he dignified with his proper title? By the voice of the ETERNAL FATHER, who spoke from heaven, "This is my beloved *Son*, in whom
I am

I am well pleased.—This is my beloved *Son*, hear ye him.” If, then, the ALMIGHTY spoke it, we may safely conclude, that “truly this *Man* was the *Son of GOD*;—as a Mediator between God and men, the *Man* Christ Jesus,” and *God* “as a *Son* over his own house.”

But if the word *called* annul the Divinity of CHRIST, the same may be said of the LORD of HOSTS, for the prophet says, “The God of the whole earth shall he be *called* ;” and are we to infer from this, that he is *not* the God of the whole earth?

The title SON of GOD may, therefore, be “taken in a qualified sense,” with great propriety; and still be considered as “a glorious and *pointed title*, sufficiently distinguishing him “from all” created “beings.”—*Elucid.* p. 48. *note**.

But, it is added, “He, (may his name be for ever honoured) who in unparalleled humility, “refused the appellation of *Good*, could never “mean to *equal* himself with the *One* great “Source of All Goodness, as he declares *God* to “be.”—*Ibid.* p. 41. *note†*.

The passage here alluded to is thus : "And a certain ruler asked him, saying, *Good Master*, what shall I do to inherit eternal life ? And Jesus said unto him, *Why* callest thou me good ? None is good save one, that is God. Thou knowest the commandments, Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. And when he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God !"

It is certainly a *curious* inference which Mr. G. draws, that because Jesus asked *why* he called him Good, he refused the appellation. With the same propriety it might be said, that he refused the title *Lord*, because he says, "Why call ye me *Lord*, *Lord*, and do not the things which I say ;" yet

yet he tells his disciples, "Ye call me Master and Lord, and ye say well; for so I am."

The epithet *good* was applied here in a manner exactly similar with that which our Saviour condemns, when he says, Why call ye me *Lord*? "A certain ruler," full of the pharisaical doctrine of Self-righteousness, thought himself sure of the kingdom of God by *his own* works. Of the principal commandments he boasted, "All these have I kept from my youth up."—A bold and presumptuous declaration, for, "Who can tell how oft he offendeth?"—He, no doubt, thought himself completely perfect, even more so, perhaps, than the person he was going to address on this subject. His intention appears to have been more to display his own righteousness, than to follow the directions of Christ; he came, therefore, with the *hypocritical whine* of *Good Master*, without the least sincerity in the expression. But Jesus, who knew the inmost recesses of his heart, gave him a repulse at the first attack, and then told him, notwithstanding his boasted perfections, how hardly he should enter into the kingdom of God.

Our

Our Saviour declared, "Thou shalt worship the Lord thy GOD, and him *only* shalt thou serve;" consequently his suffering himself to be worshipped (as our ninth proposition proves he did) is a sufficient *acknowledgment* that he is that *only* GOD.

The authority with which our Saviour spake, and the manner in which he performed his miracles, likewise sufficiently evince, that he was a First, or Supreme, and not a Second, or Delegated Power, for even where he condescended to make use of means, as in "anointing the blind man's eyes with clay and spittle," the external applications were so extremely simple, as testified they were intended as trials of the patient's faith, rather than as possessing any medical virtues in themselves, and in general the language of this Great Physician was so very different from that of a prophet, apostle, or any Messenger of Jehovah whatever, as clearly to prove, that it was the GOD of ISRAEL *alone* who literally fulfilled his own assertion, "I am JEHOVAH that *healeth* thee:"—When the poor leper exclaimed, "Lord, if thou *wilt*, thou *canst* make me clean; Jesus put
forth

forth his hand and *touched* him, saying, *I will; be thou clean.*" When the centurion, whose servant was sick of the palsy, desired him to "speak the word only, and my servant shall be healed, . . . Jesus said, . . . Go thy way, and as thou hast believed, *so be it done unto thee.*" When Peter's mother-in-law "laid sick of a fever, *he touched her hand, and the fever left her.*" When "the devils besought him, saying, If thou cast us out, *suffer us to go into the herd of swine*; he said unto them, *Go, and they went into the herd of swine.*" And when "the ruler of the synagogue worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live; . . . Jesus took the damsel by the hand, and said, *Damsel, arise!* And straightway *the damsel arose and walked.*"

In these instances, he did not "stand, and call on the name of the LORD his GOD, and strike his hand over the place, and *so* recover the leper."—He did not say, "Wash in Jordan seven times."—He did not exclaim to the centurion, "Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy
tears;

tears ; behold, I will add unto thy days."—He did not "stretch himself upon the child three times, and cry unto the LORD, O LORD my GOD, I *pray* thee let this child's soul come unto him again." Nor did he "shut the door upon them twain, and pray unto the LORD, . . . and lay upon the child, and put his mouth upon her mouth, and his eyes upon her eyes, and his hands upon her hands."—He called upon no GOD for assistance, because, "the FATHER that dwelt in him, HE did the works.—The Father had not left him alone," consequently there was no *other* God to invoke; and thus the language and power of our Redeemer are full proof, that "The LORD, he is the God; the LORD, he is the God."

Again. After the death of Lazarus, when "Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know that even now, whatsoever thou shalt ask of God, God will give it thee : Jesus saith unto her, Thy brother shall rise again. Martha answered, I know that he shall rise again in the resurrection at the last day." Upon which Jesus replied, "*I am the Resurrection and the Life* : He that believeth

lieth in ME, though he were *dead*, yet shall he *live*; and whosoever *liveth* and believeth in me, shall *never die*! Believest thou this? . . . Then they took away the stone from the place where the dead was laid, and Jesus, . . . cried with a loud voice, LAZARUS COME FORTH! *And he that was dead came forth!*"

It also appears, from the question which the disciples asked our Saviour, "Master, who did sin, this man or his parents, that he was born blind?" that it was an opinion of the Jews, that many of the infirmities of the body, and particularly those deemed incurable, were judgments of God sent upon mankind, either for their own sins or those of their parents, consequently the forgiving of such sins as caused the infirmities, or healing such infirmities as were the consequence of sins, belonged to *God alone*. And although our Saviour rectified the error of his disciples as to that blind man, yet he seems to have favoured the general opinion on another occasion, and to have made use of that in order to have convinced the Jews, had they been capable of conviction, that he was "the LORD

whom they sought for; even the messenger of the covenant whom they *pretended* to delight in;" for when "he said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee, . . . the scribes said within themselves, This man blasphemeth;" then Jesus said, "Whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But, that ye may know that the Son of Man hath power on earth to forgive sins, *Arise* (saith he to the sick man) *take up thy bed and go unto thine house*. And he departed and went unto his house."

Thus we find, that Jesus Christ had power, not as a prophet, saying, "Thus saith the Lord," but "IN HIMSELF," to make an infirm sinner "every whit whole," both as to body and soul. And if the whole of the miracles just recorded be attentively considered, they will be found strictly to correspond with that declaration of the Almighty, "Behold now, for I, even I am he, and there is no God with me. I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of my hand, for I lift up mine hand to heaven, and say, I live for ever."

The

The first objection, therefore, against our Saviour's divinity, appears to be a mere evasion, a cavil about words, and the *utmost* that can be inferred, is, That although Jesus acknowledged himself in the manner we have described, as being God; yet he never declared, positively, as was done to the patriarchs, "I am the ALMIGHTY GOD." If this were true, it is no proof against his Divinity, for it is not probable that he would *publicly* have declared himself the *Messiah*, if the high-priest had not demanded it in that solemn manner, "I adjure thee by the living God, that thou tell us, Whether thou be the Christ, the Son of God?" And we will endeavour to justify his conduct herein.

When the Saviour of mankind came into the world, his residence therein was for an *appointed* time, in order to fulfil a great number of prophecies respecting himself, which had been accumulating from the creation of the world. Although his birth was attended with a variety of miraculous circumstances, and in his discourses, "he spake as man never spake," yet the humble station he had chosen in the world, so totally

different from their notions, exasperated the Jews to such a degree, that they *rejected* him as their Messiah, and sought to kill him. They *expected* the MIGHTY GOD, but could *see* only the son of a carpenter.

From the time that Christ began to preach till the hour when Judas consented to betray him, the Jews were watching every opportunity, and catching at every expression, in order to find a plausible excuse for putting him to death. Jesus knowing the thoughts of their hearts, and that they sought his destruction, was guarded in his expressions till the necessary prophecies were accomplished, not declaring himself the Messiah, except to those to whom it was given to receive him. Immediately on his making a public declaration of his Messiahship in the palace of Caiaphas, and describing his future glory, “the high-priest rent his cloaths, saying, He hath spoken *blasphemy*, what further need we of witnesses? behold, now ye have heard his blasphemy, What think you? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him, and others smote him

him with the palms of their hands."—What then, must have been the consequence, if he had said, "I am the ALMIGHTY GOD?" They would have killed him upon the spot, so that the remainder of the prophecies could not have been fulfilled: He would not have been *pierced* upon the *cross*, and Pilate would not have delivered that *full* declaration of his innocence, at the time he delivered him up to the enraged multitude: "And Pilate, when he had called together the chief priests and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him; no, *nor yet Herod*; for I sent you to him, and lo, NOTHING WORTHY OF DEATH is done unto him."

His works were equally sufficient to prove him *God* as the Messiah, (see the first part, Vol. I. page 31) and were more evident to a poor penitent sinner, than to the learned and boasting scribes and pharisees: "Herein is a marvellous thing

thing (said this once blind man) that ye know not whence he is, and yet he hath opened my eyes!" But the inveteracy of the Jews was so great, that they could not see the evidence, and not only natural, but also *supernatural* means were had recourse to, in order to prevent them "murdering the Just one," before the hour was come that he should be "*lifted up*;" for it seems that Jesus twice rendered himself invisible to escape their fury. "And all they in the synagogue (at Nazareth) when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill on which the city was built, that they might cast him down headlong. But he, *passing through the midst of them*, went his way." And at Jerusalem, "Then took they up stones to cast at him, but Jesus *hid himself*, and went out of the temple, *going through the midst of them*, and so passed by."

Therefore, as it was necessary that the power of Satan should be restrained till the appointed time came for "the Prince of this world to be cast out;" and as every prophecy respecting the

the promised seed *must* be fulfilled, our Saviour was JUSTIFIED in not making that formal declaration of his Divinity. His works and the prophecies are sufficient for the purpose, and "if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

But is it a fact, that our Lord never acknowledged, plainly, that he was the God of Heaven, the GREAT JEHOVAH? "I and my Father are *one*.—Philip saith unto him, Lord, shew us the *Father* and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not *known* me, Philip? He that hath seen ME, *hath seen the FATHER*, and how sayest thou, then, *Shew us the Father?*" Surely these expressions are as plain and peremptory as it is possible!

It is also said, that *Paul never gave him that title*. Is this true? When that chosen servant of the Lord, who declares "God is not the author of confusion," speaks sometimes of "God our Saviour," and at others of "the Lord Jesus Christ our Saviour," does he not always mean
the

the *same* Saviour? or are there *two* Saviours? When he declares "the manifestation of the word through preaching is committed to him according to the command of *God our Saviour*," and when he says, "I thank Jesus Christ our Lord, for that HE counted me faithful, putting me into the ministry;" does he not allude to the same God and Saviour Jesus Christ in both places?

Allowing, however, that Paul never gave him that title, does this prove a negative to his Divinity?

Paul never calls the Saviour GOD;—*therefore* he is not God.

By the same Rule,

James never calls him MAN;—*therefore* he is not Man.

Will this be allowed as sound logic? The following appears more to the purpose:

Isaiah was a true prophet of the most high God: Isaiah declares the Messiah to be GOD: *therefore* he is God.

John was the most intimate friend and favourite of all the disciples of Christ, and had the knowledge

knowledge of the Most High revealed to him in a peculiar manner: John calls the Saviour GOD, and the ALMIGHTY—*therefore* he is God and the Almighty.

When M. Voltaire, Mr. Lindsey, and the concealed author of the Elucidations, employ the talents with which they are entrusted to the plain and simple investigation of Truth, they appear with lustre, and prove themselves the friends of Christian liberty; but when they descend to such evasive and weak reasoning, it gives room to suspect the goodness of the cause which they endeavour to defend, and proves the system they contend for to be “like a house built upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall thereof.”

OBJECTION II.

Jesus Christ not only never *required* Prayer to be addressed to him, but absolutely *forbad* it.

When Jesus Christ says, “Ye shall *ask* me nothing;” when he declares “*God* alone is to be worshipped;” and when Paul directs us “to give thanks always to God and the *Father*;”—

these are to be considered as *substantial evidence*. But when Stephen *prays* to Jesus Christ; when Luke informs us, that *all* the apostles together *worshipped* him; and when John declares that “ten thousand times ten thousand, and thousands of thousands,” say, “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, give blessing and honour, and glory and power unto the Lamb for ever and ever”—THESE are to be deemed NO PROOF—mere interpolations, mistranslations or metaphors!!—Ye learned scribes and commentators! Disputers on accents and points! when will ye cease to “strain at a gnat,” while at the same time “ye swallow a camel?”

It is observed by Mr. G. that Christ, “ever
 “attentive to the great author of his mission, in
 “the *especial Prayer* that he composed for his
 “disciples, he teaches them to address them-
 “selves to God only: ‘Our Father which art in
 “heaven,’ &c. Now were there the least neces-
 “sity to Pray to any other Being *whatsoever*, or
 “to adore any other, he certainly would not have
 “mised

“ missed his disciples and the world, by neglect-
 “ ing on that important occasion, to insert in his
 “ *form of Prayer*, what would *ever* be absolutely
 “ necessary to *true* Religion, and conducive
 “ to the happiness of his followers.”—*Elucid.*
 p. 39.

That we are to address ourselves to *God only*, is an undoubted fact; yet if the conclusion which Mr. G. draws from hence were true, we ought not to use any other form of prayer whatever. But although it is with singular propriety that these words are introduced into the Established and other Liturgies, nevertheless it can by no means be supposed that Christ intended to tie down the disciple, who desired to be instructed how to pray, to these prescript words, than he did the seventy, when he sent them to preach and say, “ The kingdom of God is come nigh unto you.” As one is a kind of text to *preach* from, so is the other to *pray* by. It is delivered as a *pattern*, not a set form: “ After this *manner* pray ye,” *to this purpose*; and herein he teaches a compendium of such things as it is proper to pray for. He teaches to look upon God as a be-

nevolent and affectionate *Father*; and this paternal character gives us the most intelligible ideas we can possibly form of his disposition towards his creatures: All the amiable qualities which we admire in a virtuous earthly parent, we are taught to ascribe to God in an infinite degree—GOD is our FATHER, and “GOD is LOVE.” But as this *pattern of prayer* does not exclude us from addressing God by any other of his all-glorious titles, nor in any other form of words, neither is it any proof, whatever, that prayer is not to be addressed to Jesus Christ, since we have the example of the first christian martyr for it, and are fully persuaded that CHRIST is GOD. And it should always be remembered, that although we do not pretend to describe the *exact* manner, or precise union of the Father and the Son (any more than how the soul is united to the body) yet we always direct our addresses as to *one God only*, whether we call him FATHER, ALMIGHTY, JEHOVAH, CHRIST, or LORD, consequently do not rebel against that command of our Saviour. Thus, the elders and saints clearly worship *one God only*,
although

although they are described as "falling down before the Lamb," and as "falling down before him that sat upon the throne;" as "saying Blessing, and honour, and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever;" for it is said, "they fall down and worship HIM that liveth for ever and ever."

But, says Mr. Lindsey, "The ascribing *glory* and *honour* to Christ, does in no degree imply him to be God, or authorize the worship of him, or prayer to him. It is no more than a declaration of reverence of him, and high esteem of his most perfect moral character and goodness."—*Apol.* p. 145. Query, Whether if the words *and the Lamb* had been omitted, this gentleman would not have considered this passage as Supreme Adoration, and a FULL PROOF against Christ's divinity? And it should be observed, that no more worship is paid to him that sat upon the throne than to the Lamb, consequently, if this be only a declaration of esteem for CHRIST'S *moral character*, it is but the same in

in respect to GOD!—What, then, is Supreme Adoration?

Perhaps, however, there is not a passage in the whole sacred writings, so generally misunderstood as that in Revelations, relating to one seated on a throne, and a lamb, as if it had been slain, standing before the throne. Those who believe in the divinity of our Saviour, as well as those who deny it, seem equally to have considered it as two distinct beings, as if it were a King and his Minister. This is evidently erroneous. Had God been represented on the throne of heaven as the Primary, Originating Cause of all things only, mankind would have neglected to have looked upon *him* also as their Saviour, and have forgotten that *he* assumed the Humanity, that he might be the author of salvation to all them that believe in him. And had he been represented only as that being, who, after he had suffered death in this world, was exalted to that high station in heaven, our ideas of his divinity would have been absorbed in those of his humanity, and thus we should have lost sight of that essential Truth, that God, or the Divinity, *glorified* the Humanity which

which he assumed, and thereby rendered himself approachable to his creatures. It is clear, therefore, that by the Lamb is meant the Humanity of the Lord, and by the Lamb being worshipped, it is plain that the Humanity was made Divine, for nothing can be an object of Adoration which is not divine. And as our Lord says, "I am the way, the truth and the life; no man cometh unto the Father, but *by me*," nothing can be more evident, than that the Divinity is to be approached *only* through the Humanity, i. e. God is to be worshipped as a Divine-Human being.—The Saviour declares all those to be thieves and robbers who approach the Deity by any other means: "Verily, verily I say unto you, He that entereth not by the *door* into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. . . . Verily, verily I say unto you, I am the *door* of the sheep. . . . I am the *door*, by me if any man shall enter in, he shall be saved."

With regard to Stephen praying, Mr. Lindsey observes, "*Thus they stoned Stephen who was calling on (invoking) and saying, Lord Jesus, receive*"

“ *ceive my spirit.* It cannot be doubted but that
 “ Stephen addressed this request to the Lord
 “ Jesus. But then this can be no precedent for
 “ directing prayer to him *unseen*, or addressing
 “ him as God, whom the blessed martyr declares
 “ *he saw with his eyes*, and calls him, v. 56. ‘ *the*
 “ *Son of man standing on the right hand of God,*
 “ calls him the *Son of Man* in that his highest
 “ state of exaltation. *Son of man, and God most*
 “ *high: what a space between!*”—Apol. p. 143.

Stephen, then, according to this, was *justified*
 in praying to a *visible* Jesus; but if Paul had seen
 the heavens opened, and *Stephen* standing at the
 side of, or before, the throne, would that have
 been a sufficient reason for praying to *Stephen*?
 Certainly not. Peter, James and John *saw*
 Moses and Elias, and John *saw* the four and
 twenty elders round about the throne, but would
 these apostles have been justified in praying to
 any of those, because *they saw them with their*
eyes? To be sure not! And Dr. Jebb was un-
 doubtedly right, if Christ be not God, prayers
 may with the same propriety be addressed to any
 of the apostles as to him.—Stephen being the
 first

sufficient *reason* why we ought to worship him upon earth? "God is jealous;" If, therefore, Christ is supremely adored in heaven, it is because he is the proper object of supreme adoration: If so in heaven, he must be so on earth, and if hereafter we are to praise him for having redeemed us, it is our duty now to pray to him for redemption. "We are all verily guilty," and is not a criminal, confessing his guilt, equally justified in imploring his Judge for mercy, as in expressing his gratitude after he hath obtained that mercy? Christ, then, being our Eternal Judge, as we shall be justified in giving praise to him in heaven for having redeemed us by his blood, so are we bound to pray to him whilst upon earth.

But the strongest argument in favour of this objection seems to be, that Christ forbade prayer. This appears to arise from mistaking the sense of the following passage: "In that day ye shall ask me nothing."

There is a concise method of getting over these difficult passages, which many avail themselves of, viz. a *mistranslation*, or *totally expunging*

it out of the original; so that if every partizan translates according to his own system, and expunges every passage which cannot be wrested to his own purpose, the Bible will in time be reduced to the size of the Psalter, or be like the coat of an old beggar often seen in London, full of patches, but not a square inch of the original. The poor and illiterate cannot judge of the truth or propriety of such objections, therefore, let us rather endeavour to shew them how to reconcile these difficulties, in a manner which they may comprehend.

Perhaps the disadvantage of having the sacred writings divided into verses, is in no part more conspicuous than in this instance; for by this means a division is frequently made in the midst of a sentence, whereby the words are liable to a different construction, and thereby give birth to erroneous opinions. With all due submission to higher authorities, we would put the passage thus: "Ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you; and in

that day (i. e. when I shall see you again) ye shall ask me nothing."

The general scope of this chapter is to prepare the disciples for his departure, and to comfort them against the tribulations which they had to go through. For this purpose he promises to send them the Holy Comforter to guide them to all truth, and holds out a reward for their labour, viz. That he would see them again, and *then* they should have an unspeakable joy—a joy that no man could take away from them, and in *that day* they should have no occasion to ask him any thing, for their happiness would be so great that they should want nothing; or his benevolence so boundless, that he would bestow every thing upon them *without* asking.

The time alluded to, *that day*, cannot mean after his resurrection only; because, 1st. Their joy was at that time imperfect, for "they were terrified and affrighted;" and "Peter was grieved because he said unto him the third time, Lovest thou me?" 2d. They did ask at that time what he thought not proper to give, respecting the restoration of Israel; and 3d. It was not to be
till

till after the exaltation of his humanity into heaven, and he said, after his resurrection, "I am not yet ascended unto my Father." Is it not most probable, therefore, that the time here alluded to respects their reward of eternal happiness, when they should not only see, but be with him, in "joy unspeakable and full of glory?"

That this expression cannot be intended as a prohibition from addressing prayer to him, will further appear from considering what Mr. Lindsey allows, viz. "that they had recourse to him" "in all their wants and distresses, whilst he was" "with them (we may add *spiritual* as well as "temporal)" "Lord, save us, we perish; Lord increase our faith."—*Apol.* p. 135. As they had received succour from him whilst he was with them, and he tells them his power was going to be *increased* rather than *decreased*, there was a greater assurance that he would grant their petitions, though *invisible*, as readily as when he was with them.

By placing two passages of John in opposition, there will appear a very great impropriety
in

in taking this expression in the manner Mr. Lindsey hath, viz. as a command *not* to pray to Christ.

“He that believeth on me, the works that I do shall he do also; and greater works than these, because I go to my Father.

“And whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son.

“If ye shall ask any thing in my name, *I will do it.*”

“I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

“And in that day ye shall ask *me* nothing.”

“Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, *he* will give it you.

“Hitherto ye have asked nothing in my name, ask, and ye shall receive, that your joy may be full.”

Here

Here it would appear is a manifest contradiction;—Ask and I will do it—ask me nothing—Ask the Father and He will do it,—unless we consider the circumstances at the time it was mentioned. The first is very plain, Whatsoever we ask of CHRIST faithfully, He *will grant*, which is certainly a command for praying to him. The other part is equally clear, beginning at the word *Verily*. The obvious meaning of the two passages jointly will then be this: Our Lord informed his disciples that he was going away in order to prepare a place for them; on which account he would send them the Spirit of Truth, and enable them to perform miracles, even greater than they had seen done by him; that although he was going to depart from them, yet if they prayed to him for any thing, he would grant it; and that if they asked any thing of the Father, it must be *in his name*, and the Father would do it through him, “for (says he) the Father himself loveth you, because ye have loved me, and have believed that I came out from God.” Hence does it not follow, that our Saviour’s expression, “And in that day ye shall ask me

me nothing," clearly denotes the accomplishment of that joy which he had promised them, and is not intended as a command for christians not to offer up prayers to him?

Again. In the Form of Prayer which Jesus delivered, he directs us to address ourselves to God, "Our Father;" yet he tells his disciples that if they ask *him* any thing, *He* will grant it. Is not this a confirmation of that passage, "I and my Father are *One*?" Consequently, do we not address ourselves to the Redeemer, when we repeat that prayer according to his command?—And is not this further evident from the consideration, that in this *pattern* of a prayer, no mention is made of Christ as a Mediator, although in the passage of John before quoted we are particularly told, that if we ask the *Father*, it must be in the name of the *Son*?

And here, indeed, a matter of the highest importance presents itself for consideration, concerning this expression of our Lord, "Ask in my name;" but which the limits of this publication will not admit of being here fully investigated. It is much to be feared, that what our Lord said
to

to his disciples, may, with the strictest propriety, be applied to the generality of those who call themselves christians at this day: "Hitherto ye have asked nothing in my name."

Professors of christianity, whom one would suppose the most enlightened part of mankind, seem to have entertained strange notions concerning the Deity. They have represented to themselves a Being seated on a throne, and literally "ruling with a rod of iron," so inveterate against mankind, that he hath predestinated the greatest part of them to *Eternal Damnation*; and that his wrath against the remainder, could only be appeased by hurling the weight of punishment due to them upon *his own Son*, who came into this world for that purpose. Thus have they imagined *two* Gods in their hearts, though they have confessed *one* only with their lips, supposing a Father ready to dart his thunder of destruction upon the whole human race, had not the Son himself received the vengeance due to his elect, and thereby saved them; and that the Son is continually pleading the *merits* of his blood for such as he appoints for salvation.—O our GOD

and SAVIOUR! thou who art Love itself, "merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and sins;" how have we "robbed *Thee*—polluted *Thy* name—and given *Thy* glory unto another!"

Yet such, alas! is the present state of the church upon earth; and even those who deny the Divinity of our Redeemer, have possessed this notion of Redemption, praying to God the Father, that he will have mercy upon us, for the sake, and through the merits, of his Son.—The misinterpretation of the passage now under consideration, "Ask in my name," seems to have given rise to this mode of prayer; but it will be found, upon reflection, to have a different meaning.—Though the sins of mankind were the *cause* of our Lord's sufferings, and although "by *his* stripes *we* are healed;" yet Redemption does not consist in his righteousness being *imputed* to us;—but this subject must be referred for a future discussion, being of too great extent for this volume.

If

If we attend to the sacred writings, we shall find, that GOD generally gave himself a new name agreeable to his manifestation, as when he says to Moses, "I am JEHOVAH. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *God Almighty*, but by my name JEHOVAH was I not known to them." So now he "manifested himself in the flesh" by the name of JESUS CHRIST, and we are commanded to ask, or pray to, the Deity, in, or by, *that name*.

Further. We may observe, that all scripture names correspond with the *qualities* of the persons or things; consequently to ask *in the name* of Jesus Christ, means also, that we should be in that state of humility, love and affection, so conspicuous in him, otherwise that our prayers will not be attended to.

If Christians would pay a proper attention to these facts, and unite a suitable practice to the faith of this doctrine, the conversion of the Jews and Mahometans would be no difficult matter. The prophecies would then soon be literally fulfilled. "The LORD *alone* would be exalted"—

there would be *one* LORD, and his name *one*; . . . and all flesh would know, that JEHOVAH *himself* is our Saviour and Redeemer, the Mighty One of Jacob,—*Then shall the earth yield her increase, and God, even OUR GOD shall bless us, and all the ends of the earth shall fear him.*"

Mr. Lindsey says (*Apol.* p. 135) "Our Saviour our Christ, seems in words as express as can be used, to forbid man's offering prayer to himself;" and in the Book of Prayer used at Mr. Lindsey's chapel, the prayers uniformly conclude with the words "in the name of thy Son our Saviour Jesus Christ.—Jesus Christ our most blessed Lord and Saviour," &c. The worthy apologist, therefore, allows Jesus Christ to be the Saviour; and contends that prayer is not to be addressed *to* him, but *through* him: Yet in this very same Book of Prayer are the following Ejaculations: "O LORD GOD most holy, O LORD most mighty, O holy and most merciful SAVIOUR, deliver us not into the bitter pains of eternal death!—Thou knowest, LORD, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us,
" LORD

“ LORD most holy, O GOD most mighty, O
 “ holy and merciful SAVIOUR, thou most
 “ worthy judge eternal, suffer us not at our
 “ last hour to be without hope or to fall from
 “ thee.”

To whom, now, are these prayers addressed ?
 If to the Almighty Father, the compiler plainly
 acknowledges GOD to be the *Saviour* ; but if to
 Jesus Christ, (whom Mr. L. allows to be the Sa-
 viour) he as clearly avows Jesus Christ to be
 GOD ; and thus, at any rate, by adopting these
 prayers, Mr. Lindsey has granted the *Divinity* of
 the *Redeemer*, though he declares so fully against
 it !—As to the insertion of these addresses in
 Mr. Lindsey’s Book of Prayer, “ Peradventure
 it was an *Overfight*,” as Jacob said of the money
 put into the mouth of the sacks.

But, “ Part of Christ’s Mediatorial Office
 “ seems to consist (says Mr. G.) in the solemn
 “ Offering of the prayers of his disciples (pre-
 “ ferred in his name) TO GOD.”—*Eluc.* p. 47,
Note A. But if this be a fact, can Christ Offer
 what is never delivered to him ? and in this case,
 must we not *pray* to Christ to Offer up our
 petitions ?

petitions? Can a Minister present the petition of a subject to the King, unless the subject first deliver it to the Minister?

If, however, all that hath been urged should be thought to carry no weight with it, we shall only observe further, That our Lord, *immediately* after delivering these *paradoxes*, declares, “ These things have I spoken to you in *proverbs*: The time cometh when I shall no more speak to you in *proverbs*, but I shall shew you *plainly* of the FATHER.”—And how does it appear that Jesus shewed them *plainly* of the Father? Why, That the first miracle upon record, wrought by the apostles, was done by saying, “ In the name of Jesus Christ of Nazareth, rise up and walk ;”—that the *first* martyr died in *praying* to Jesus Christ; and that the Holy Spirit, who was to *guide* them to ALL truth, taught them to inform their converts, That “ Christ gave *himself* for us, that he might purify unto *himself* a peculiar people ;”—that he “ gave *himself* for the Church, that he might present it to *himself* ;”—yet, That it was “ GOD who laid down his life for us ;” and that “ GOD purchased the Church with his

OWN

own blood." It seems, then, that Christ shewed his apostles *more plainly of the Father*, by convincing them, through the Spirit, of the truth of his assertion, to Philip, "He that hath seen *me*, hath seen the FATHER," and they consequently preached *Jesus* as GOD.——Since, therefore, the Saviour not only never *forbad* prayer to be addressed to him, but commanded it, and accepted of it, both whilst upon earth, and after his ascension, does not this objection appear to be quite futile and erroneous?

OBJECTION III.

This Trinity of Person or Nature, is not only *Unnecessary*, but also Inconsistent.

We wish not to be misunderstood in respect to this objection. If by a Trinity is literally meant three distinct persons, as a *Father* seated upon the throne, the *Son* standing before the throne, and a third person proceeding from thence, *we* also object to such an explanation; but we attempt an answer to this objection, upon the supposition that those who contend for Christ's mere Humanity, were to oppose that Trinity of nature, or person, which we have

expressed in our introduction to the second volume.

When we speak of the "mystery of Christ," we wish not to be included in that "bulk of christians," whom Mr. Lindsey says, "have suffered themselves to be strangely deluded into a notion, that there is merit in believing dark inexplicable doctrines, and that it is owing to want of proper humility, that others will not submit their understandings to receive them."

Apol. p. 15. All we contend for is what Paul writes expressly to Timothy, that "*without controversy* GREAT is the mystery of godliness;" and all the explanation necessary of this mystery the apostle hath given us, in a few words, apparently with a design to *prevent* controversy: "GOD was manifest in the flesh; GOD was justified in the spirit; GOD was seen of angels; GOD was preached to the gentiles; GOD was believed on in the world; GOD was received up into glory." Here are, in the words of the apostle, a declaration of a *mystery*, and at the same time all the *explanation* necessary for a christian to know. It is to us mysterious, that
is,

is, it is incomprehensible to our faculties, and apparently *inconsistent*: We are lost in astonishment, if we think the Love of GOD to his creatures was so great, that for their salvation *he* assumed the human nature, in the "body that he had prepared;" that he united himself to that body as the soul thereof; that he raised that body from the dead in glorification; ascended visibly with it to heaven; and that by "*all* the fulness of the godhead" dwelling in that glorified humanity, mankind have access to him. "Such knowledge is too high for us," and we exclaim, "Lord, what is man, that thou art *thus* mindful of him, or the son of man that thou *thus* carest for him?"

Paul's explanation of this mystery conveys a full confirmation of the divinity of the Redeemer. And if Christ indeed *be* God, it is a *great* mystery; but if he be *not*, it is to be feared, that the apostle hath held out to us "a strong delusion, that we should believe a lie;" for it is nothing extraordinary, nothing mysterious, that God should have made a *virtuous man*, or that he created one being superior to all others: All

parties will allow that there is a scale of beings. God makes a worm, a grasshopper, a fly, a bird, a beast, a man, angels, archangels, cherubims, and seraphims. "He made the stars also," and "one star differeth from another star in glory." Though all allow this, will any contend for a *mystery* in it? "The potter hath power over his clay, and maketh one vessel to honour, and another to dishonour."—Nor is it any thing incomprehensible, that God should dwell by his spirit (as some contend for) in a more *especial* manner, in one person than in another; for so he may be said to have dwelt more particularly with John the Baptist than with the prophets; and more with the apostles than with the Baptist; yet would it not appear absurd to speak of the *vail* of the apostles' *flesh*?

One sentence in this passage of Paul's is particularly worthy of observation, namely, "God *was seen of angels*." The scripture passages relative to the Deity describe him as dwelling in impenetrable darkness, or unapproachable light: The psalmist says, "He made darkness his secret place; his pavilion round about him with dark
water,

water, and thick clouds to cover him." And "Thou deckest thyself with light as it were with a garment." Also in the Apocalypse, John says, "he that sat upon the throne was like a jasper and sardine-stone, and a rainbow round about the throne, in sight like unto an emerald." Although the Lamb is described as standing in the *midst* of the throne, and thunderings, &c. as proceeding from the throne; yet the ANCIENT OF DAYS, or unclouded Deity, is always compared in heaven to a dazzling light, or a glory that no being can behold, so as to form an adequate idea of. One must be led to conclude, therefore, when the angels are said to have *seen* GOD by the incarnation of JESUS CHRIST, that "*all* the fulness of the Godhead" must absolutely have dwelt in him, i. e. that the Divinity, or Father, dwelt as the *soul*, in the Son, or body of Christ, in order to render himself approachable to his creatures; and that it is thus, through Christ, that we have access unto the Father.

Original Divinity being unapproachable by any created being whatever, no one, not even the angels in heaven, have seen his shape; con-

frequently it is impossible to say *how* Deity exists, except in that fulness bodily. And "Men mistake (as the Rev. Mr. Robinson observes) by " subjecting God to laws, which actually prevail " in some cases, but which, we dare not say, " prevail in all, . . and it is rash to say, " GOD " CANNOT be this, he CANNOT do that."—*Plea*, p. 159. Therefore as we cannot tell the mode of Original Self-Existence, it is certainly presumptuous to declare any thing *unnecessary*, of which we can form no ideas.

" *Every* word of God is pure;" if, then, from the sacred writings it can be proved that mankind have *faith* in articles apparently as *unnecessary* and *inconsistent*, it will surely be allowed, that our belief in the Saviour's Divinity is equally justifiable, since it is founded upon the general tenor of scripture and reason.

UNNECESSARY. One instance of this shall suffice, as applicable to mankind in general. Our ideas of God are, that he is an All-Perfect, Independent Being, existing and acting eternally, of unlimited power, wisdom, goodness, knowledge, and justice. With this notion of God,
we

we believe what is revealed, That he "created all things, and that for *his* pleasure they are and were created." God being independent, acts without controul ; and as man was created for his pleasure, from his *goodness* we have reason to expect that his pleasure would be our happiness; from his *knowledge* he could foresee the miseries attending the fall of man; by his *power* he could have prevented it ; for his *justice* would require an adequate punishment for sin when committed. Consequently it may appear *to us*, that it was *unnecessary* for Sin to have entered into the world, yet we believe it was the *wisdom* of God which ordained it to be so.

INCONSISTENT. What could be more inconsistent to our ideas than to see a person endeavouring to drive a "*camel* through the eye of a *needle*?" When our Saviour declared this was easier to be done, "than for a rich man to enter into the kingdom of God," well might the disciples exclaim, "Who then shall be saved?" With *man* this is *inconsistent*, yet we believe that rich men do enter into the kingdom of heaven : therefore we believe that the ways of God are
so

so far superior to the ways of mortals, as that things pass in heaven which are as *inconsistent* to our finite capacities, as that of a camel passing through the eye of a needle. Upon what ground do we believe this matter? Not upon the evidence of our *reason*; but it rests entirely upon the *Truth* of him who said, that “with GOD ALL THINGS are possible.”

Not to multiply proofs, we shall particularize only three more; The first addressed to the *Divine*; the second to the *Physician*; and the third to the *Soldier*.

First. Human philosophy will urge, that it is *inconsistent* with the *Infinite Goodness* of God, that any of his creatures should be doomed to *Eternal* punishment for crimes committed in this life, because (say they) God being equally *powerful* as *good*, might have prevented their being wicked; and knows the lot, or eternal state of a being before he is created. Why, therefore, does his *goodness* suffer a creature to be born into the world, whom, by his *foreknowledge*, he predestinates to eternal misery?—It may perhaps be urged, that the *Eternity* of Hell torments is a

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controverted point. Granted. And we mean not to enter into that dispute here; but only to observe, that he who said, "The righteous shall go into life *eternal*," said also, the wicked "shall go into *everlasting* punishment;" so that the duration of punishment rests upon the same evidence as the duration of reward.

Second. The prophet Isaiah says, "A *virgin* shall conceive." How can a Physician account for a *virgin* conceiving, by natural causes? Is there any *reason* to be given, either in the present practice or in that of the ancients, for such a phenomenon? Is it consistent with medical experience? Yet christians are confirmed in an opinion that a *Virgin* did conceive, and that the produce of such conception was the Lord Jesus Christ; and if they literally believe the doctrine of his conception, according to the prophet, why not also believe the literal interpretation of his name, and that it was "God with us?"

Thirdly. Is it *consistent* with the bravery of a soldier, that a numerous army, after having besieged the city of Samaria till the famine was so sore, that one "woman said unto another, Give thy

thy son that we may eat him to-day, and we will eat my son to-morrow;" is it *consistent* that a besieging army, after having reduced a city to this extremity, should be frightened by a *noise*? Yet the historian says, "the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host. And they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us. Wherefore, they arose and fled, in the twilight, and left their tents, and their houses, and their asses, even their camp as it was, and fled for their lives."

What will the Physician and Military Officer say for these things? Will it be urged that these were miracles? That is all we require, for what is a miracle but something which surpasses human knowledge and comprehension? And so the Divinity of our Saviour, however it may exceed human comprehension, is as evident from the sacred writings as the facts just mentioned.

So

So far on a supposition that our idea of the godhead was inconsistent and unnecessary; but it will be found, if tried at the bar of sound reason, that this plan for man's redemption is a rational, necessary, consistent plan; for we are to consider that the distance between the most perfect creature and the self-existent Divinity must be infinite; consequently the distance between that Divinity and the most abandoned of all creatures must (if the expression may be allowed) be *infinitely* infinite! If, therefore, Divinity cannot approach the most perfect creature, thence becomes a *necessity* for God to render himself approachable to them, that he might reward the faithful with his presence, without doing violence to his nature, and that he might punish the wicked without destroying them. Thus was the redemption of mankind effected: God assumed the human nature, that he might combat with, vanquish, and punish the Hell's, without totally destroying them; and he dwells in heaven in his Divine Humanity, whereby his creatures are enabled to pay to him that adoration which is due to him alone, and he rewards them with an eter-

nity of happiness in his presence, without suffering violence in his divinity. This is all perfectly consistent; and if we consider it in the light, that as the reasonable soul and flesh is one man, so God and man make one Christ, it will appear evident, that the glorified person of our Lord Jesus Christ, in whom "dwelleth all fulness," and from whom proceedeth the Spirit of Truth, is, in heaven, strictly and literally the one, true and only God, consequently the proper object of Supreme Adoration.

The learned gentlemen who so earnestly contend against the divinity of our Redeemer, seem not to perceive that the charge of Inconsistency lies more against them, than against their adversaries. Jesus Christ says, indeed, the Father hath *given* all power unto the Son; but this term *given* he hath explained in two places: 1st. "*Because (or, so far as) he is the son of man;*" 2d. "*But there are some of you which believe not, .. therefore said I unto you, That no man can come unto me, except it were given him of my Father.*" We contend, therefore, that the Father did not give his glory to another, when he committed

mitted "all power in heaven and in earth" to the Son, the Father and the Son being one God. On the contrary, the opponents of this doctrine are under a necessity of allowing that passage of Isaiah, "I will not give my glory to another," in order to establish the *Unity of God*; but to destroy the proof of Christ's divinity, they must deny this assertion, and affirm, that GOD MOST HIGH *hath* given his glory to another—to the SON OF MAN. As Mr. Lindsey observes, "*God most high, and Son of Man. What a Space between!*"

Mr. G. observes further, "And that he (who is to be our future deputed Judge) retains great power and authority in the Christian World, for the welfare of the *Church*, of which *he is the High-Priest and the Head*, is explicitly revealed in Scripture."—*Elucid.* p. 39. Note †.

Mr. Lindsey, however, seems to have been rather aware of allowing Christ's Supremacy, and therefore supposes his power to have terminated at a short period. "I am now persuaded (says he) that these passages in the New Testament

" cited by me, [Matt. xxviii. 18. 20. John xiv.
 " 14. Eph. i. 22, 23. 1 Cor. xv. 24. Philip.
 " ii. 9, 10. &c. &c.] and others of the like kind,
 " do not relate to any power or dominion *at*
 " *present* exercised by Christ; but either to that
 " extraordinary power with which he was in-
 " vested during the apostolic age, and which *ter-*
 " *minated* with the last miraculous interposition
 " in favour of the gospel; or they signify only
 " the obedience and submission to his doctrines,
 " to the laws of God delivered by him, by which
 " he may be said in a very proper and scriptural
 " (Luke xxii. 29.) sense to reign, and all chris-
 " tians to bow at the name of Jesus."—*Apol.* p.
 151. Note *.

The power of Jesus can never surely be said
 to *terminate* till after the final distribution of re-
 wards and punishments; because "the Father
 judgeth no man, but hath committed all judg-
 ment unto the Son;" nor does such an idea agree
 with the adoration we suppose to be given to
 him in heaven. And if the authority and do-
 minion which he enjoys be only *derived* and
temporary, it is something extraordinary, and pat-
 ticu-

ticularly worthy of observation, that in the book of Revelations, or in that of Daniel, there is not the least declaration of the SON, or LAMB, paying any homage to him that sat upon the throne. Whence it is evident, that it is that union of God and man, or God in his glorified humanity, (which is what is meant by one upon the throne and the Lamb) that is the object of heavenly worship; for if what is called the Lamb, or Son, be a real separate distinct being in every sense of the word, and the Father, or being described as on the throne, the only object of worship, is there not the greatest reason to expect, that the Lamb, being the most perfect of all creatures, and having received such high honour and dignity, would certainly have been represented as *acknowledging* the power from whence he received his exaltation.

Numerous, indeed, are the absurdities which we must run into if Christ's power be supposed to have ceased; for if it be allowed (even what our adversaries contend for) that the Saviour's exaltation was entirely in consequence of his perfect obedience to the will of God; still God
having

having so highly exalted him, it is inconsistent with infinite Justice, that he should be *deprived* of that exaltation. The reward of perfect obedience is an Eternity of exaltation, and whatever authority Christ hath ever held, there can be no solid foundation for supposing him to have been deprived of it. "His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

THE three general objections against the Divinity of Jesus Christ, it is presumed, are satisfactorily answered to every candid recipient of divine truth; for it must clearly appear, That our Lord *did* sufficiently declare himself to be the only God of heaven and earth.—That he not only *accepted* the worship offered to him whilst upon earth, but *commanded* prayers to be addressed to him after his ascension.—And, That the Trinity in Unity, as we endeavoured to explain it, is *consistent* with Divine Mercy and Justice,

Justice, as well as agreeable to human reason; and likewise *necessary*, according to the divine plan of Order.

It may be proper, however, to make an observation upon what we have particularly wished to enforce in the course of this work, viz. That God, the *invisible* Father, is to be worshipped in the *visible* Son, or Divine Humanity.

To this intent we may remark,

I. That the Self-Existent Deity is unapproachable.

II. That the Son, or glorified Humanity, is the medium by, through, or in which, we worship the Father, or Divinity.

III. That in worshipping the Lord Jesus Christ, we worship the One True and only God, in whom is a Trinity of Nature—Father, Son, and Holy Ghost—united in one glorified Person.

It is not meant to enter at large into these several heads; but just to give a few passages of the sacred writings, as the foundation of our assertions. And

I. That

I. That the Self-Existent Deity is unapproachable.

That Divinity, unoriginated and eternal, cannot be approached, is plainly demonstrated in scripture, and perfectly accords with our finite notions, even when extended to the uttermost. It is a "light which no man can approach unto, which no man hath seen or can see... Thou canst not see my face, for there shall no man see my face and live. . . No man hath seen God at any time. . . . Ye have neither heard his voice nor seen his shape." Indeed the idea which mankind in general have entertained of Deity, is, that it is indescribable, invisible, and incomprehensible, something agreeable to what Moses says to the Israelites, "Ye heard the voice of words, but ye saw *no similitude*, only ye heard a voice." Yet we are told that we shall see God: Job says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God;" and the apostle says, "we shall see him as he is." It necessarily follows, therefore, that for us to "know and see
the

the Father," he must render himself visible and approachable, and that we can approach him only in that body, form, or medium, with which the Divinity hath clothed himself for that purpose; which leads us to consider

II. That the Son, or glorified Humanity is the medium, by, through, or in which we worship the Father, or Divinity.

Under this head we shall endeavour to shew,

1. That the Humanity is glorified, and made One with the Divinity.

2. That the Humanity is the medium, by, through, or in which we worship the Divinity.

3. That the Humanity is to be worshipped.

These considerations being of the highest importance, it is wished some more able pen would take up the subject, for "we cannot order our speech, by reason of darkness;" but the prophecy is fulfilled: "For behold darkness covereth the earth, and gross darkness the people;" and untill "the LORD shall arise upon us, and his glory shall be seen upon us," we must be content with the plain *Letter* of scripture to support our assertions. And

1. That the Humanity is glorified, and made one with the Divinity.

Our Lord says, "I proceeded forth and came from God... I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." Whence we infer, that the human essence of our Saviour existed with the Divinity, before his incarnation, even from eternity; that God sent himself into the world by means of this humanity; but as this Son proceeded from the Father in *essence*, he returned in *substance* or *body*; which is agreeable to his own words, "Glorify thou me with thine own self, with the glory which I had with thee before the world was."

That the Humanity was glorified in *body*, or *substance*, is clearly manifested by the foresight which the disciples had of his glorification; when he "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light;" as well as from what the Lord said to the apostles, after his resurrection and just before his ascension: "Behold my hands and my feet, that it is I myself, handle me and see:

see: for a spirit hath not flesh and bones, as ye see me have."

Here it will probably be said, that Christ received his humanity from the virgin mother. That he received a Humanity from his mother will be granted: but it is not evident how long he retained it. There is not any instance of his acknowledging an earthly parent: When his friends found him in the temple, at twelve years old, "his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that Ye sought me? wist ye not that I must be about my Father's business?" Christ certainly did not allude to his *nominal* Father in this place, for it is very evident, that Joseph the carpenter had nothing to do with his "sitting among the doctors, both hearing them and asking them questions."—Again at the marriage in Cana, when "the mother of Jesus said unto him, They have no wine, Jesus said unto her, *Woman*, what have I to do with thee?" And again, so far from acknowledging her to be his mother, he appears rather to deny

her, for when "one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee; he answered and said unto him, Who is my mother? and who are my brethren?" From these premises perhaps we may venture to affirm, that the humanity which our Lord received from the mother, being entirely carnal, and favouring too much of the things of this world, was gradually cast off by his combats and victories, like the Old man, which must be put off by every christian in the course of his regeneration, for "the carnal mind is enmity against God."

That the Humanity is made One with the Divinity, is positively declared: "I and my Father are One. . . He that seeth me, seeth him that sent me. . . He that hath seen me, hath seen the Father. . . I am in the Father, and the Father in me."

2. That the Humanity is the medium, by, through, or in which we worship the Divinity.

This is a fact declared so fully in the New Testament, that one would think it almost impossible for an attentive reader not to see it.

"The

"The Father loveth the Son, and hath given all things into his hand I am the door, by me if any one enter in, he shall be saved. . . I am the way, the truth, and the life : No man cometh unto the Father but by me. . . . That the Father may be glorified in the Son. . . Without me ye can do nothing. . . . The Comforter I will send from the Father. . . He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you. . . . At that day ye shall ask in my name—Giving thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ."

3. The Humanity is to be worshipped.

This is a truth very evident from scripture, however mankind may have lost sight of it, by entering into vain disputations and reasonings.

The scriptures declare the Son, or Humanity, is to be worshipped : " All men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father.

Father. . . Unto the Son he saith, let all the angels of God worship him."

Our Lord was worshipped in the Humanity, during his abode upon earth, as is incontrovertibly proved by our eighth proposition, Vol. I. He arose from the tomb with that Humanity, and met his disciples, who "held him by the feet, and worshipped him." He visibly ascended with that Humanity, and was worshipped in his ascension, by the eleven apostles.—Stephen saw him in his Humanity, calling him the *Son of Man* at the time he prayed to him. And the apostle John informs us, that the Lamb, which is the glorified Humanity, is supremely adored in heaven; nay, that it shall be by "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them for ever and ever."

From all these considerations it follows of course,

III. That in worshipping the Lord Jesus Christ, we worship the One True and only God, in whom is a Trinity of Nature—Father, Son and Holy Ghost—united in one glorified Person.

son. "For in him dwelleth all the fulness of the Godhead bodily; . . he breathed on the disciples, saying, Receive ye the Holy Ghost," which proves that this Divine Operation proceeds through the medium of the Humanity; and his command was, "All power is given unto me, in heaven and in earth, Go ye, THEREFORE, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The disciples were to baptize in the name of the Father, Son and Holy Ghost.—Why?—*Because* all power is given unto Jesus; that is, in his person is united that Trinity of nature, distinguished by those names.

We shall conclude this most interesting subject, by a few remarks upon some passages of scripture, brought by the writers before alluded to, in defence of their doctrine; with an intent to prove the Divinity of our Lord, from those passages, or from their own arguments.

Respecting the Creation, Mr. Lindsey observes, that the word *Mimra* stands for the pronoun *himself*, i. e. God *himself* created the world, and that the word *Logos*, in the beginning of John's

John's gospel, is wrongly applied to Jesus Christ.—See *Apol.* p. 103. But if this preface of John be “nothing but a description, in the Hebrew way, of *God himself*,” and it was *God himself* who created the world, as it undoubtedly was; it as evidently follows, that God himself “was made flesh;” and thus, the learned apologist proves what he means to deny, viz. That Jesus Christ is *truly God*; for whatever John meant by the term *Logos*, he positively declares it to have “been made flesh and dwelt among us.” And the instances which Mr. L. hath brought from Capellus, Allix, and Kidder, tend to prove, that it was *God himself* that appeared to the patriarchs.—If, then, it was *JEHOVAH himself* who promised to be “a stone of stumbling,” and the apostle declares *JESUS CHRIST* to be that stone of stumbling, why will these learned persons withstand the evidence which themselves bring, of the Divinity of our Redeemer?

Prayer. “And they prayed and said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen.” As a

second

Second proof that this prayer was *not* addressed to Jesus Christ, Mr. Lindsey quotes the passage in Jeremiah, "I the LORD search the heart;" and observes, that "it is the *Prerogative* of GOD "ONLY to search the heart of man." So far is very well; but the misfortune is, that there is a passage in Revelations, in which "Christ saith of himself, *I am he, which searcheth the reins and hearts.*"

To reconcile this to the system, it becomes necessary, that GOD SHOULD GIVE THAT PREROGATIVE TO ANOTHER, which belongs to HIM ONLY, and to a being *infinitely* beneath him!!! For "this is plainly a derived power, " (continues Mr. L.) as plainly appears from the " frequent acknowledgments of his receiving " every thing from God, and particularly, Mat. " xxviii. 18. *All power is given to me in hea-* " *ven and in earth*, i. e. bestowed upon him, and " entrusted with him, for the particular purpose " immediately after-mentioned by him, (ver. 19) " to enable his apostles *to make disciples of all* " *nations*, to preach the gospel with effect " throughout the world: but not surely to erect

"him into an equal object of worship with God
 "who gave it him."—*Apol.* p. 142.

The reason which Mr. L. gives for Christ being *entrusted* with this power, viz. *to make disciples of all nations*, is a strong proof that this prayer was addressed to Jesus, for it is evidently a request that *He* would shew which of the two candidates he chose for that purpose. The words of the petition tend to strengthen such a conclusion: It was made by those persons who had before declared that Jesus "knew all things;" and to whom our Lord had declared all power was invested in him, "both in heaven and in earth." Our Saviour declares that HE hath *chosen* the disciples: "Ye have not chosen me, but I have chosen you;" also, "Have I not chosen you twelve, and one of you is a devil?" Jesus then having *chosen twelve*, and "Judas having by transgression fallen," it is a natural conclusion, that the prayer, for one to supply his place, was addressed to him who had originally chosen the Twelve.

"Go, saith our Saviour to the man of the country of the Gadarenes, whom he had healed;

return

return to thine own house, and shew how great things GOD hath done unto thee.”—*Elucid.* p. 29. This gentleman hath quoted rather partially in this instance ; for though it is true, that Jesus told the man to shew how great things GOD had done for him, it is also true, that the evangelist seems to think the man obeyed his benefactor's directions. But how? “And he went his way, and published throughout the whole city, how great things JESUS had done unto him.” The man evidently looked upon Jesus as God, and Luke thought that the man declared what GOD had done for him, when he ascribed the works he had received to JESUS.

“On a similar occasion (continues Mr. G.) “he marks with distinguished approbation the “piety, and grateful exultation of the Leper, “who, for the mercy he had just received, *with* “a loud voice glorified GOD: and then, with “great humility, thanked the blessed Instrument “of this goodness.” It is very easy to give partial comments. Luke says, the man “glorified God, and fell down at HIS feet;” but as it may possibly, but not justly, be urged, in grammatical

cal criticisms, that the pronoun *his*, in the 16th verse, is a relative to the antecedent *Jesus* in the 13th, we will just state the whole passage, and see whether any just inference can be drawn from it against the divinity of the Redeemer.

“As he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.” Here is not any just cause for making *two* actions (as Mr. G. has done) in what the evangelist includes in one. The sacred writer does not say that the

man “glorified God, and *then* thanked the blessed Instrument; but he concludes *both* the actions in *one*, “with a loud voice glorified God, and fell down at his feet, giving him thanks;” which seems rather to imply, That in falling at JESUS’s feet, and returning Him public thanks, he glorified GOD. If this was not the meaning, who can pretend to say the other nine did *not* glorify God, and shew themselves to the priests, as Jesus commanded them?

“Whatever Rank or Power our great Deliverer may now hold in the Universe, it is plain, therefore, that he possesses them in *subordination* to that Lord God Omnipotent, from *Whom* he himself declares *he received all things*. Moreover his present Authority and *Spiritual Ministry* we learn are held for a *determined Period*; for it is written that he is at last to *deliver them up* to their Almighty Giver, that *God may be all in all*.—1 Cor. xv. 24, 27, 28. This important circumstance, which is asserted by St. Paul with great solemnity, is surely sufficient of itself to shew the *Inequality* between

“Christ

“ Christ and the Supreme Lord of Heaven and Earth”.—*Elucid.* p. 49.

We must again beg leave to take the whole passage of Paul, in order to clear it from partial inferences: “ Then cometh the end when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.”

Let us attend here to Mr. G's own arguments.
 “ The opposing arbitrarily one or two (perhaps
 “ obscure) passages against the universal tenour
 “ of the Scriptures, is an invidious method of
 “ preventing them from being reconciled either
 “ to themselves or to reason. In these volumi-
 “ nous writings, there are doubtless *some things*
 “ *hard to be understood* ; but their *general mean-*
 “ *is, surely, the Standard that should be princi-*
 “ *pally*

“ pally attended to ; and the figurative and ornamental mode of Expression, common to the Oriental languages, should be always remembered.”—*Eluc.* p. iv. *Note*†.

This is a most excellent observation, and very much to the purpose. It must be obvious, to every attentive reader, that the universal tenour of the *Old Testament* is, to inform us, That GOD is our only Saviour; and that it is the universal tenour of the *New*, to teach us that JESUS CHRIST is the only Saviour. Each of these books positively speak of the Redeemer in *two* natures—as GOD and as MAN. The “general meaning” is, surely, then, That redemption was effected by JEHOVAH GOD assuming our *Humanity*. And it is This system (and this only) which can reconcile all those apparent contradictions, that arise from a misconception of this fundamental truth. Upon this ground, there appear but *two* passages any ways *hard to be understood*, viz. “My Father is greater than I,” and this at present under consideration, “Then shall the Son also himself be subject unto him that put all things under him. that God may be all in

in all." The first of these, we doubt not is sufficiently reconciled to an impartial reader (Vol. I. page 104) and Mr. G. has himself given us an easy method of disposing of these words of the apostle, by "remembering the figurative and ornamental mode of expression common to the Oriental languages." By the *Son*, therefore, we would understand divine TRUTH; and by the *Father*, divine LOVE.—Thus we find, that divine *Love* hath put all things under the dominion of divine *Truth*. But, when *Truth* shall have subdued all things unto itself; when he shall have reigned till he hath destroyed the great enemy *Death*, that is, Evils and Falses, which are the origin of Death; then *Truth* shall deliver up his kingdom, and shall itself be subject to divine LOVE, for "GOD IS LOVE," and thus will GOD be all in all.

The following inference, from the Letter of this passage will prove, that our opponents do not understand it in its true light.

1. *All* things, except the Divinity, are under the dominion of Jesus Christ. If, therefore, he
- be

be a *distinct* and *subordinate* or *created* being, that is, if the Son, or Humanity, be not one with the Father, or Divinity, God hath delivered *all* power and authority out of his own hands, and hath given his glory, of which we are told he is so jealous, to a being *infinitely* beneath him, (for the difference between *God* and any *creature* must be *Infinite*) and this he hath declared he will not do: "I am the LORD; that is my name; and my glory I will *not give to another.*"

2. *Then* shall the Son be subject, certainly implies that he is not so *now*; consequently, he must be *equal* with the Father: if *equal*, the Father and Son, that is, the Divinity and Humanity, must be the ONE GOD; for the Saviour declares there is but *One* God, and God declares that he hath *no equal*.

3. Christ "must reign till he hath put all enemies under his feet." Even the *last* or *greatest* enemy, Death, shall be destroyed. This point is important. Let us consider it in a natural light, supposing the Father and Son two distinct persons. The Father is the Supreme Sovereign

of the universe ; but has a great number of enemies, as Sin, Evil, Death, &c. rising up in opposition to his government. “ The Father loveth the Son, and hath given all things into his hands ;” i. e. the Father retires, and permits the Son to have the *honour* of subduing these enemies, and he is to rule till he hath destroyed them *all*. But as soon as he has obtained a complete victory, he is then to resign up his authority, his kingdom, his *honour*, and what is to become of him, nobody knows!—Is this agreeable even to *Human* justice? and “ shall mortal man be more just than *God* ? ” — “ Of the government and encrease of Christ’s kingdom there shall be *no end*, and his throne is for *ever and ever*.”

. Let not, therefore, this one passage be a stumbling-block, and, because it seems “ hard to be understood,” be deemed sufficient to overturn the general tenor of the Word of God.

But it is said, by some of our opponents, that the *image* of God, cannot be *God himself*. The passage of scripture alluded to, is that of Paul’s, when he says, that Christ is “ the brightness of
glory,

glory, and the express image of God's person." To understand this in the most literal sense, If we take a person very much deformed in body, and whose disposition of mind appears exactly to correspond with his body, we may remark that it is a common observation, That such a person's *body* is the very Image of his *soul*. Therefore that argument does not at all invalidate the Divinity of Christ, according to our system; but gives us the most beautiful and comfortable idea of God that it is possible to conceive. There was no wrath, no vengeance, no anger in Jesus Christ. He "came into the world to *save* sinners." He "came not to *destroy* men's lives, but to *save* them." He accused no one—He condemned no one. But his whole life was a series of benevolence, and he continually "went about doing good."

To conclude. Men certainly err, when they attempt to confine an Infinite God to the rules of body and matter, and the terms and ideas of a finite creature. Though our souls are made in the image of God himself, yet they are clogged with corporeal matter, and cannot con-

temple the Sovereign Beauty, till freed from the earthly clothing that fetters up the heavenly image.

When we consider how little we know of ourselves—how “fearfully and wonderfully we are made,” and reflect upon the infinite knowledge, wisdom, power and grandeur of the Deity; when we consider the infinite mercy and goodness of that “God who cannot lie,” and that he hath declared himself to be our “SAVI-OUR and our REDEEMER;” these reflections, as a celebrated French divine observes, “remove
“ the greatest stumbling-blocks that sceptics and
“ infidels pretend to meet with in religion.
“ They justify all those dark mysteries which
“ are above the comprehension of our feeble
“ reason.—We would not make use of these re-
“ flections to open a way for human fancies,
“ and to authorize every thing that is presented
“ to us under the idea of the marvellous. All
“ doctrines that are incomprehensible are not
“ divine, nor ought we to embrace any opinion
“ merely because it is beyond our knowledge.
“ But when a religion, in other respects, hath
“ good

“ good guarantees; when we have good argu-
“ ments to prove that such a revelation comes
“ from heaven; when we certainly know that it
“ is GOD who speaks, ought we to be surprised
“ if ideas of God, which come so fully authen-
“ ticated, absorb and confound us? . . . When I
“ think on the grandeur of God, when I cast my
“ eyes on that vast ocean, when I consider that
“ immense All, nothing astonishes me, nothing
“ flumbles me, nothing seems to me inadmissible,
“ how incomprehensible soever. When the
“ subject is divine, I am ready to believe all, to
“ admit all, to receive all, provided I be con-
“ vinced that it is God himself who speaks to
“ me, or any one on his part. . . After this I am
“ no more astonished that God, from the abun-
“ dance of his compassion, designed the mystery
“ of an incarnate God; a mystery which angels
“ admire, while sceptics oppose; a mystery
“ which absorbs human reason, but which fills
“ all heaven with songs of praise; a mystery
“ which is the *great mystery* by excellence, but
“ the greatness of which nothing should make
“ us reject, since religion proposeth it as the
“ grand

“ grand effort of the wisdom of the incompre-
 “ hensible God, and commandeth us to receive it
 “ on the testimony of the incomprehensible God
 “ himself. . . But what surprizes me, what flum-
 “ bles me, what frightens me, is to see a diminu-
 “ tive creature, a contemptible man, a little ray
 “ of light, oppose that Intelligence who sitteth at
 “ the helm of the world; question what he as-
 “ firms, dispute what he determines, appeal
 “ from his decisions, and, even after God hath
 “ given evidence, reject all doctrines that are
 “ beyond his capacity. Enter into thy nothing-
 “ ness, mortal creature. What madness ani-
 “ mates thee? How durst thou pretend, thou
 “ who art but a point, thou whose essence is but
 “ an atom, to measure thyself with the Supreme
 “ Being, with him who fills heaven and earth,
 “ with him whom *heaven, the heaven of heavens*
 “ *cannot contain? Canst thou by searching find*
 “ *out God? Canst thou find out the Almighty to*
 “ *perfection? high as heaven what canst thou do?*
 “ *deeper than hell what canst thou know? He*
 “ *stretcheth out the north over the empty place, and*
 “ *hangerh the earth upon nothing. He bindeth*
 “ up

“ up the waters in his thick clouds, the pillars of
“ heaven tremble, and are astonished at his reproof.
“ Lo, these are parts of his ways, but how little a
“ portion is heard of him? but the thunder of his
“ power who can understand? Gird up now thy
“ loins like a man; for I will demand of thee, and
“ answer thou me. Where wast thou when I laid
“ the foundations of the earth? declare if thou hast
“ understanding. Who hath laid the measures
“ thereof? who hath stretched the line upon it?
“ whereupon are the foundations thereof fastened?
“ who laid the corner-stone thereof, when the
“ morning-stars sang together, and all the sons of
“ God shouted for joy? Who shut up the sea with
“ doors, when I made the cloud the garment there-
“ of, and thick darkness a swadling-band for it?
“ when I break up for it my decreed place, and
“ set bars and doors, and said, Hitherto shalt thou
“ come and no farther: and here shall thy proud
“ waves be stayed? He that reproveth God let
“ him answer this. O Lord, such knowledge is
“ too wonderful for me: it is too high, I cannot
“ attain unto it!”—Saurin’s Sermon on the
Omnipresence of God.

A P P E N D I X:

CONTAINING

O B S E R V A T I O N S

UPON AN

Examination of Mr. Robinson's Plea

FOR THE

DIVINITY OF JESUS CHRIST.

And after They had held their peace, JAMES answered, saying, Men and brethren, hearken unto ME!

THE truths of christianity, like the benevolence of its divine founder, are not confined to any particular class of mortals. They are calculated for the reception of mankind in general, from the monarch upon the "ivory throne," to the afflicted "beggar at the gate of Dives." Respecting worldly wisdom and scientific knowledge, it hath pleased the wise creator of all things, that the bulk of mankind are

very ignorant. It cannot be supposed, therefore, that a religion of divine institution, and expressly declared to be "preached to the poor," should require, in its adherents, a deep penetration, and a thorough knowledge of the antient writers, to render it comprehensible. The sacred penmen were inspired, and that Spirit of Truth by which they were inspired, perfectly understood how to express the important doctrine they taught, so as to render it intelligible to the generality of mankind in *all* ages. That

Man's first disobedience

Brought Death into the world, and all our woe, is a fact clearly recorded in the sacred writings, and it is as clearly revealed, that in consequence of this fall from innocence in the root, the branches are incapable, of themselves alone, of regaining that blissful seat, which would have been their reward, had the first parent not broken the covenant of his maker. Hence the necessity of a *Redeemer* is obvious; but concerning the *nature* of this Saviour of the human race, mankind hold various opinions, although the scriptures speak as plainly and explicit as it is possible:

"Ye

"Ye shall know no *God* but me," says JEHOVAH, the LORD of HOSTS. Why? "BECAUSE there is no *Saviour* besides me!" Hence it is evident, that the *Saviour* is GOD; and Jesus Christ being the acknowledged Saviour of mankind, he is undoubtedly their GOD.

So far is indisputable, yet clear to the lowest capacity; and it is under a full persuasion that the gospel of Christ was intended for universal reception, that the portions of scripture, selected in the foregoing work, have been taken in their most plain and obvious meaning. Perhaps, indeed, it will always be found, that the more simple and natural way of interpreting scripture, generally approaches the nearest to truth; and is most conformable to the spirit of christianity; but those who aim to pull Jesus Christ from the throne of heaven, although they continually exclaim against *mystery* in religion, labour, with indefatigable zeal, to find a metaphorical sense, a concealed meaning, a *mystery*, in every passage which has the least tendency to countenance that firm corner stone of the Christian Church—the *Divinity* of its *Founder*.

Amongst the variety of learned works which have appeared against what is termed the Trinitarian system, a very severe one hath been lately published, entitled, *An Examination of Mr. Robinson of Cambridge's Plea for the Divinity of our Lord Jesus Christ*; in which the Examiner has displayed much ingenuity and learning.

But "the learned and ingenious (says the writer) pronounced upon Mr. Robinson's *Plea*, that it was looked upon as so very superficial, and had so little argument in it, that it would not long deceive any one, and needed no confutation."—*Exam.* p. 3. As, therefore, to the author of this present work, "Knowledge did ne'er unfold her ample page," with that liberality she has displayed towards both these learned persons, he can scarcely expect so favourable a sentence as that pronounced upon the *Plea*; nor does he profess to have the abilities, time, or inclination, for the Herculean labour of criticising the *Examination*, with that rigour and exactness which the Examiner has bestowed upon Mr. Robinson's *Plea*.

But

But we read, in the fabulous world, of a gnat combating with a lion; and in sacred history, of a *little* David engaging with a *great* Goliath; therefore, though “Eliab’s anger be kindled against me, and he say, Why camest thou to the battle?” yet, “What have I now done?—Is there not a cause?” Many of the texts of scripture so cruelly put to the rack in the Examination, are applied, in the foregoing pages, in a sense similar with Mr. Robinson, and so much condemned by this learned Critic. We confess our full assent to that declaration, “There is *one* God, and none other but he;” and when we select two passages from holy writ, and place them parallel, thus,

The psalmist says, “The Lord of Hosts, he is the KING of G L O R Y.”		And the apostle says, “The princes of this world, crucified the LORD of GLORY.”
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We mean, and we think it evident to persons of common understanding, who are so far conversant with sacred history as to know that it was Jesus Christ whom the Jews crucified; we mean that the apostle speaks of the same King of Glory as the

the psalmist does; and if the reader refers to the 24th psalm, and observes how very applicable the four last verses are to him whom the Jews crucified, we shall be justified in our conclusion, that the *Lord of Glory* and the *King of Glory*, mean the same being, consequently that in crucifying the *Lord of Glory*, they crucified the **LORD OF HOSTS**. And when we shew from Isaiah, that the Lord Jéhovah declares, “A Saviour there is none besides me; . . . I am God, and there is none else. I have sworn by myself, that to *me* every knee shall bow, every tongue shall swear;” and from the epistles of Paul, that “at the name of *Jesus* every knee shall bow, of things in heaven, and things in earth, and things under the earth,” it appears as if Paul alluded to this passage of Isaiah. Therefore, the veracity of Paul being granted, we think it no unjust inference, That there must be a nature in Jesus Christ similar to that of Jéhovah; and as there is no *Saviour* and no *God* besides **JEHOVAH**, yet Jesus Christ being the acknowledged *Saviour*, and possessing this nature *similar to God*, he must truly and properly be the

LORD

LORD JEHOVAH, because the prophet says, in another place, "There is no God *like* me."

"Let me but know clearly, (says this Examiner) that God has signified his mind and will, and then, let the subject be ever so unfathomable by me, I will receive and believe it."—*Exam. pref.* p. xxiv. It is only wished that he would perform this promise, and we will take a few passages out of Isaiah's prophecy, in order to discover what a common capacity will think he is taught to believe :

"Thus saith God the Lord, he that created the heavens and stretched them out ; he that spread forth the earth and that which cometh of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein, . . . I am the Lord, that is my name, and my glory I will not give to another. . . . For I am the Lord thy God, the holy one of Israel, thy Saviour. . . . I, even I am the Lord, and besides me there is no Saviour. . . . I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. . . Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I
am

am the first, and I am the last, and besides me there is no God. . . I have blotted out, as a thick cloud, thy sins ; return unto me, for I have redeemed thee. . . A just God and a Saviour, there is none besides me. Look unto me, and be ye saved, all the ends of the earth, for I am God, and none else."

What inference can a plain, unlearned mortal draw from this prophet? Is it not evident, that this messenger of Jehovah requires him to believe, that he who created all things is *God* ; that there is but *one* God, and that this God would be his SAVIOUR and REDEEMER? Angels and prophets are equally messengers of the Most High; therefore, when another messenger of Jehovah informs him, "Unto you this day is born a SAVIOUR, which is *Christ* the *Lord*," will he not naturally conclude, that as he is taught in the sacred writings to believe there is only *one* Saviour, and that this Saviour is the only *one* God; will he not conclude, that the Saviour which is *Christ* the *Lord*, is the same who is called by the prophet *God* the *Lord*, consequently

frequently that the *Lord Christ* and the *Lord of Hosts*, is the GOD of ISRAEL?

Surely, then, any person may clearly know, that it is the mind and the will of his creator, for him to believe equally that there is but *one* Saviour, as that there is but *one* God! Yet the most strenuous advocates for the Unity of *God*, will not allow the same Unity of a *Saviour*, although there is the same proof of one as of the other, viz. the word of that "God who cannot lie."

"There is literally and positively only *one* God (is the language of our opponents) therefore Jesus Christ *cannot* be God; but we allow that there may be *two* Saviour's, a *delegated* and a *supreme* one, notwithstanding the prophets say to the contrary."—*We* also insist upon a literal construction of the words: There is only *one* God, and only *one* Saviour: God is the *only* Saviour; Jesus Christ, therefore, being the undoubted *Saviour*, must be GOD.—"God created man in his own image, after his own likeness," and after his fall from innocence, that *himself* might be their Saviour and Redeemer,

deemer, according to his promise, " he took not on him the nature of angels, but the seed of Abraham," and of him whom he had created *in his own image*, and blotted out their transgressions.

" Let this be ever so unfathomable by us, we ought to believe it, because (as the Examiner allows) no better reason can be given for any thing, than that God hath said it."—*Exam.* p. xxiv.

This being allowed, which cannot be annulled, the Examiner's arguments upon other passages fall to the ground of course; for if the *one* God be the *only* Saviour, the name of the *child* must be the Everlasting Father; God *did* purchase the church with the *blood* of that nature which he had assumed, and laid down *that* life for us. But he also raised that body from the dead, and glorified it, by uniting it with his divinity; and this Lord Jesus Christ, which is Jehovah in Divine Humanity, from whence proceedeth the Spirit of Truth, is strictly and literally *one* God, the Creator, Redeemer, and Regenerator of mankind.

"King

“King Agrippa, believest thou the prophets? I *know* that thou believest.” “Thou believest that there is *One God*,” because the prophets declare it. “Thou dost well.” And why not believe them, when they declare there is but *One Saviour*?

But it is urged by this writer, that the passage of Paul to the Hebrews, as quoted above, is a misfranslation; for that instead of “verily he *took not on him the nature of angels*; but he *took on him the seed of Abraham*,” it should have been, “verily he *helpeth not* angels, but he *helpeth the seed of Abraham*.”—Now in order to have justified this new translation, the writer ought to have convinced his readers, that Jesus Christ did *not* help angels; for if it be proved that he *did*, his construction of the passage appears at once to be wrong. We find, then, that the “four and twenty elders” are described in the Revelations as beings *superior* to angels, being “seated round about the throne, clothed in white raiment, and having crowns of gold upon their heads.” Yet these beings, so highly exalted, sing unto the Lamb, “thou hast redeemed US by thy blood!”

All beings, in fact, who "behold the face of God in heaven," are indebted to the Lord Jesus Christ for that inestimable blessing. There is no other name by which any can arrive at that happiness, but that of Christ Jesus. "He is head above all;" men and angels, saints and elders, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them... bow at the name of Jesus,... and say, Blessing, and honour, glory and power, be unto the Lamb for ever and ever; . . . for of him, and to him, and through him are all things."—Jesus, therefore, *hath* helped angels, and consequently this new translation is not just.

The Divinity of Christ must also appear evident from his so frequently repeating, or applying to himself, the name by which God distinguished himself to Moses: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM

THAT

THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And the Saviour says, "If ye believe not that I AM, ye shall die in your sins. . . . When ye have lift up the Son of Man, then shall ye know that I AM. . . . Before Abraham was I AM." It is true, that in the two first of these passages, the sense will bear the addition of the word *he*, which our translators have inserted, I AM *he*, i. e. the Messiah; and much pains has been taken, by the writer here commented upon, to shew that our Saviour, in this last answer to the Jews, "intended only to declare that he "was the Christ, the promised Messiah, whom "they expected;" and he observes, that our "translators, to have been consistent with themselves, should have rendered the same phrase "here as in verse 24, 28, *Before Abraham was* "I AM *he*; that is, the Christ."—*Exam.* p. 25, 26. Our translators, however, would have been extremely wrong, had they paid so little attention to the subject; for our Saviour's expression in this place is not what this writer asserts, but an answer to a simple question, "Hast thou seen

Abra-

Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham *was* I AM. Then took they up stones to cast at him," *not* because he made himself the Messiah, but that he, "not being fifty years old," pretended to have existed before Abraham, who had been dead so many hundred years! "Before Abraham was I AM." Our Saviour could not mean this as to his mortal body, because, as the Jews observed, he was not then fifty years old; consequently he must allude to that divinity or immortal part which he possessed in consequence of the power of the Most High having overshadowed the Virgin his mother; therefore taking it in the most confined sense possible, it is a proof that the Messiah was not a mere human being, as so many learned commentators have erroneously imagined. In the second expression, "When ye have lift up the Son of Man, then shall ye know that I AM," we have in a former part allowed the introduction of the word *he*, and endeavoured to explain the meaning thereof; but it will be found that the sense is full and complete, without such additional word: "Ye shall know

know that I AM." This expression bears exactly the same interpretation here as in former parts of the sacred writings. To the Israelites God declares himself to be the I AM, the Self-Existing God, or *God in himself*. So the Saviour informs them, that He had "*life in himself*," that no one could take away his life, but he laid it down of himself, "I have power to lay it down, and I have power to take it up." Therefore "When ye have lifted up the Son of Man, then shall ye know that I AM;" by my raising again that body which ye crucify, which ye think ye shall destroy, and which I shall raise again by my own power, ye will then have sufficient evidence, that I AM THAT I AM, *Jehovah*, Self-existing, or *God in himself*, agreeable to the prophecy, "Thus saith the LORD GOD, My people shall know my name; therefore, they shall know, in that day, that I am he that doth speak, behold, it is I."

We also think that this Examiner is mistaken in his interpretation of a passage in Revelations, when he endeavours to prove that Christ was merely human. The passage alluded to is this,
"And

“And all that dwell upon the earth shall worship him (*the beast*) whose names are ~~not~~ written in the book of life of the lamb slain, from the foundation of the world.” i. e. that the names of the saints were written, from the foundation of the world, in the book of life, which is called the book of the lamb slain, because it was by, or in consequence of, the sacrifice of Christ’s body, and of their true faith in him, and sincere obedience to his directions, that they were enabled to withstand the temptation of worshipping the beast. Surely this is a more natural interpretation, than to suppose Christ was called *the lamb slain from the foundation of the world*, “BECAUSE “ God had from the beginning of the world intended, that he should promote the cause of “ righteousness, and the salvation of mankind, “ by gloriously suffering a violent death for those “ great purposes.”—*Exam* p. 106, 107.

It is added, “ Our Lord did not blame the “ people for proclaiming him under the title of “ *Jesus the prophet of Nazareth of Galilee.*” True. Nor did he blame Thomas, when he exclaimed, on seeing him, “ My LORD and my

my God!" for he *was* the *prophet* of Nazareth, and he *was* the *God* whom Thomas afterwards worshipped: He was truly and properly *God* and *Man*.

But he "directed men to *worship the Father*." Granted. But he also taught them to ask in his name; yet in the especial prayer he gave to his disciples, there is no mention of a mediator, and he tells them, "If ye shall ask any thing in my name, *I will do it*." We are to address God, "*Our Father*,"—"Thou, O Lord, art our *Father*, our REDEEMER: Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not."—"which art in *heaven*,"—Jesus Christ "came down from *heaven*, and is in *heaven*."—"Hallowed be thy name."—The name of Jesus must be *hallowed*: At that name "every knee shall bow, of things in heaven, and things in earth; and things under the earth:" "All men should *honour* the Son, even as they *honour* the Father."—"Thy *kingdom* come."—Christians are translated out of this world into the kingdom of Christ: "His dominion is an everlasting dominion, which shall

not pass away, and his *kingdom* that which shall not be destroyed."—"Thy *will* be done on earth as it is in heaven."—It is the *will* of God, that the Son should be honoured even as the Father: This is done in heaven by worshipping God as one *Divine-human* being, and diligently obeying his commands."—"Give us this day our daily bread,"—"All power is mine, (said Christ) and whatsoever ye shall ask, I will give it."—"And forgive us our trespasses, as we forgive them that trespass against us."—"The Son of Man hath power to forgive sins;" and "there is no other name whereby we must be saved but that of Jesus Christ."—"And lead us not into *temptation*; but deliver us from evil."—Christ, saith Paul, "in that he himself hath suffered, being *tempted*, he is able to succour them that are *tempted*."

It is, therefore evident, that this prayer is properly an address to Jesus Christ, or to the *Divine Humanity* of God, or that strict union of Father and Son, from whence our petitions are granted.

But

But the most important article, perhaps, in the whole controversy respecting the Saviour's divinity, is the introduction of John's gospel ; and as in the 35th page of this work, Vol. I. the *Logos*, or *Word* of John, is applied to Jesus Christ, we will endeavour to justify the application, and to prove from thence, that according to the opinion of this favourite apostle, the Saviour was the *true* God.

This sublime and inspired writer beginneth his work by declaring the dignity and *nature* of his Hero: "In the beginning was the *Word*, and the *Word* was with God, and GOD WAS THE WORD. All things were made by him." This is allowed to be a description of *God himself*. "And the *Word* was made flesh, and dwelt amongst us." Therefore GOD was made flesh, and dwelt amongst us ; that is, God, who was before invisible, became visible in and by Jesus Christ.

Again. "When the Jews sent priests and Levites from Jerusalem, to ask John (the Baptist) who art thou? He confessed and denied not, but confessed, I am not the Christ. . . And

they asked him, Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not; he it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose The next day John seeth JESUS coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *This* is he of whom I said, After me cometh a man which is preferred before me; for he was before me." This is called the "witness" and "record of John the Baptist concerning JESUS." And this record of JESUS, the apostle John says, the Baptist bare of the *Word* that was GOD" Therefore by *Jesus Christ*, and by the *Word*, the apostle means the same being; consequently Jesus Christ is the God of the apostle, and the same God who created all things.

John.

John Baptist says,
I saw and bear record, that JESUS is the Son of God.

The apostle says,
John bear record that the WORD was the Son of God.

Therefore JESUS CHRIST is the WORD of John.

John Baptist was sent to bear witness of the *True Light*.

John Baptist bear that witness of *Jesus Christ*.

JESUS CHRIST therefore is the TRUE LIGHT.

The *True Light* was in the world, and the world was made by him.

Jesus Christ is the *True Light*.

Therefore JESUS CHRIST made the world.

He that made all things is God.

Jesus Christ made the world.

Therefore JESUS CHRIST is GOD.

“ It is a fact of great notoriety (says the writer of the Examination) that one great cause of the rejection of the gospel by the Jews and Mahometans, is the doctrine of the Trinity, and of Christ’s divinity in particular.”—*Exam.* p. 191. Is not this a proof that the godhead of the Saviour was the doctrine of the primitive
chris-

christians? Was it not a *Jehovah-Jesus*, or *God-man*, a crucified GOD that was "to the Jews a stumbling-block, and to the Greeks foolishness? And was not the cause of their rejection the same *then* as *now*?—Yes. The Jews expected their *Shekinah*, their *God*, to come in his glorious Majesty, and behold, he came—as the Son of *David*, indeed, but not seated on a throne. He possessed none of the exteriors, which, in their eyes, were necessary to restore the kingdom to Israel. The Jews stumbled at him, and the *wise* Greeks, those masters of learning and the sciences, laughed at the *folly* of salvation by means of a *crucified* GOD.

There is, therefore, the strongest reason possible, from the arguments often used in defence of a contrary doctrine, to conclude, that in the first ages of the christian world, the founder of their religion was acknowledged to be the proper object of supreme adoration, and that this doctrine was a principal cause of the violent persecution which they suffered. And notwithstanding the positive assertions so frequently made thereto,

Jesus

Jesus Christ never did declare that he was *not* God.

The pleas of mistranslations, metaphors, and interpolations, have been so hackneyed, in order to get rid of this "stumbling-block" of "God being received up into glory," that one is wearied with seeing so many absurd *explanations* (as they are termed) of plain simple matters of fact. Yet these stale arguments, which have been repeated a hundred times over before, are all that this Examiner has produced against the Saviour's divinity; and "*Dexterity in Criticism*," is not the least excellence of his work: Thus, the worship paid to Christ in heaven is not *supreme*, but such reverence and respect only as was due to so excellent a character. When Jesus Christ says *I search the heart*, "he only speaks of that high discernment and ability which God had bestowed upon him on that occasion." When he tells his disciples *All power is given unto me in heaven and in earth*, it means *no more* than "that the divine extraordinary assistance would be supplied, as it was wanted by his disciples." And when he says to them "I say unto you, that if

two

two of you shall agree on earth as touching any thing they shall ask, it shall be done of them of my Father which is in heaven, for where two or three are gathered together in my name, there am I in the midst of them;" I say unto YOU is to be taken *strictly* literal, meaning only "a particular rare case of his apostles, in that first age of his religion, when miraculous powers were afforded;" but the latter part is "Highly Figurative!"——Excellent Critics!—Just Interpreters!—"Second Daniels!"——"He that hath a *dream*, let him tell it as a *dream*; but he that hath my *word*, let him speak it as my *Word*. Is not my word like fire?"

The faith of those who believe rightly in the divinity of Jesus Christ is seldom properly stated: therefore, unless we held a plurality of Gods, the terms I, thou, me, &c. are urged in vain as arguments *against* his godhead, for they are proofs *in favour* of it. God says *I am the Saviour*. Why, then, will ye not believe that the Saviour is *God*? We "believe, with a firm and perfect faith, that God is *One*; that he alone hath been, is, and shall be eternally, our God."

We

We believe, that what is termed the *Father*, - or Divine Esse, cannot be described, because it exceeds every idea of human thought, which being finite, cannot comprehend infinity; and that this Esse is not only invisible, but unapproachable to any creature whatever; consequently that before the world was, or even before the creation of any heavenly beings, God must have taken a *vail* or *form*, for the purposes of creation, and to render himself visible and approachable to those beings whom he first created. This form, therefore, was properly "the beginning of the creation of God," and as we may suppose the heavenly creation to have been free from pollution, this form was of the most perfect nature next to the Divine Esse, and this nature we will take the liberty of distinguishing, for want of a more adequate term, by the name of celestial, i. e. God, in the beginning of Time, appeared to his creatures in a *celestial body*.

When the creation of this habitable globe was completed, "God saw every thing that he had made, and behold, it was very good;" but when sin, and its consequence Death, had entered into

the world, and Man had rebelled against his maker, a stronger medium, or less perfect nature was required, that the Deity might approach his now fallen creatures; and "according to the mighty working whereby he is able to subdue all things to himself," we may allow that this form or *celestial* nature was made *angelic*, by which means God was enabled to appear to, and converse with, the most perfect part of fallen mankind, that is, such righteous persons, or proper recipients, as were selected by him for that purpose. In this light, God is sometimes called an *angel* (see our third proposition, page 114, Vol. I.) or more expressive, "*the angel of his presence.*"

Sin and Evil, however, getting the ascendancy over mankind, the world became still more corrupt, and consequently less capable of receiving such divine correspondencies. But God, who is an Infinity of Love, according to the promise made to our first parents, immediately after their fall, when the fulness of time was come, descended to "bruise the serpent's head." For this purpose, it was necessary that the vail should be still more gross, and that this *angelic* body should

should be incarnate, i. e. made human of the "seed of the woman." God, therefore, in order to complete the redemption of mankind, "took not on him the nature of angels," as formerly; but he took "on him the seed of Abraham," and was as truly **GOD** in this "prepared body," or humanity, as he was in what we have ventured to call the *celestial* body in which he created the worlds, or the *angelic* in which he appeared to the patriarchs. This incarnation was effected by the power of the most high overshadowing a pure unspotted virgin; whence this form or body is called a *Son*—the Son of God, from the power of conception proceeding from Jehovah, and the Son of Man from the humanity received from the mother, and as a descendant from David, Abraham, and Adam. As this Son of Man (so widely different from general expectation, that even the Devil doubted of his divinity, saying, "If thou *be* the Son of God") he suffered the temptations incident to human nature, frequently speaking of himself merely as to his humanity, or the Son of Man, and as frequently alluding to himself as to the "God of the whole earth;"—

Having shewn to what a pitch of wickedness the world had arrived, and suffered them to fill up the measure of their iniquity, by unjustly condemning him to an ignominious death, though Pilate and Herod both pronounced him innocent of any crime whatever, he cast out the Prince of this world, and obtained a victory over Death and the grave, by combating them in their own regions, which he could not have effected but by means of the humanity, for as Good is obnoxious to Evil, so is Evil to Good, and God, or pure Divinity, could no more approach what is called the Devil, or the Hells, than what is called Satan could Heaven, without a proportionate medium of form or body ; or, to be more intelligible to the most simple reader, any more than a man can put his hand into a fire without being burnt, or into a hornet's nest without being stung, unless he provides him with a suitable covering.

We believe, further, that God raised from the grave and *glorified* the humanity which he had assumed, by uniting the divinity to it as the soul is to the body, and that by means of this glorification, or God in Divine Humanity, the Deity

is now approachable to all faithful workers of righteousness upon earth, and visible to all the saints in heaven; consequently that our Lord Jesus Christ, which is God a Divine-Human Being, is strictly and properly one Person, the True God, and Only Object of worship.

We also believe that what is called the Holy Ghost, is the Divine Influence, or the Operation of this Divine-Human Being, agreeable to our Saviour's words, "If I go not away, the comforter will not come unto you, but if I depart, I will send him unto you;" and after his resurrection, "he breathed on them, saying, Receive ye the Holy Spirit;" and that our Lord himself was this divine Trinity, and speaks of himself as such; for he tells his disciples, "All power is given unto me in heaven and in earth, therefore baptize in the name of the Father, Son, and Holy Ghost, *for*, lo, I am with you alway."

But when we apply the term *necessary* to any action of God, we wish not to be misunderstood. There is a Divine Order established respecting the works of God, which cannot be broken, because

cause it would be making God act in contradiction to himself; therefore, when we say, that there was a *necessity* for God to act so and so, we mean that it was consistent with that established plan of *Order* that God should use such means. Thus, the work of man's redemption was a *gradual* work, and the means appointed, even from the creation of the world, was, that Jehovah himself would assume the human nature. Agreeable to the established plan of order, this union of Divinity and Humanity could not be a sudden work; for as the heat of the sun may be supposed to destroy this world, did it not gradually approach it through the medium of the atmosphere, so would the purity of the Divinity have destroyed the humanity, had not the "body been prepared," as Paul expresses it, by a gradual change of its nature from what we have ventured to call *celestial* to that of *human*. Allowing, then this plan of Order, and this gradual change of nature in the body or *Son*, many seeming inconsistencies vanish. Christ, though truly the *only God*, was the "only begotten *Son* of God—the first-born of every creature—the beginning of
the

the creation of God;" and it was with strict propriety that the *Son* prayed to the *Father* for "the glory which he had with him before the world was: His goings forth *have been* from of old, from everlasting—he *was* before John—he *existed* before Abraham—He and the Father *are One*," and yet "the Father is greater than the Son." In this sense, the Son might not know the day and hour of his second appearance; and when the end of all things shall be complete, "the Son *will be* subject to the Father—God *will be* All in All"—yet "Christ will be our Judge—the kingdoms of this world will become the kingdoms of our Lord, and of his Christ—there will be *one* Jehovah and his name one, The LORD JESUS, who is the True God, and Eternal Life."

The fourth edition of Mr. Robinson's Plea for the Divinity of Jesus Christ, which we have in some measure defended, is printed in a neat pocket volume, and worthy an *attentive* perusal; for although the author is totally mistaken concerning the *Humanity*, yet the ground of his argument appears to be, that the "*Fulness* of the God-

Godhead," dwelt in the Saviour—an important but incontrovertible TRUTH. And though it is some years since the first publication of that work, we believe no one has ventured to attack it, till the appearance of this *anonymous* Examination. It were much to be wished, however, for the sake of that candour and philanthropy which the opponents to our Saviour's divinity *pretend* to, that this Examiner had not taken so much pains to "excite the bad passions of his readers against the person he opposes;" for there are such evident marks of inveteracy throughout the whole publication, as are very unbecoming in any controversial writings, but particularly on such a subject; and it is impossible to avoid noticing, how "able, diligent, exact, learned, honest, great and good," he has made those Commentators who have distinguished themselves in favour of *his* system; but how "careless, superficial, profound ignorant, unjustifiable, rash, bold, and presumptuous," he makes his opponents! "No doubt but ye are the people, and wisdom shall die with you! but Will ye speak wickedly for God, and talk deceitfully for him? O that ye would altogether

together hold your peace, and it should be your wisdom."

An objection has been made, respecting the Miracles wrought by our Redeemer, which ought, with more propriety, to have been noticed in another part of this work, but which we cannot pass over without some little observation. It is urged, by some of the writers before-mentioned, that the performance of miracles was no proof of Christ's divinity, for that GOD did the miracles *by him*, in the same manner as it is written, "God wrought special miracles by the hand of Paul;" and it is said, that the distinction between our Lord and the Deity, "is sufficiently plain by saying that God was *with him*."

It has been proved, beyond all dispute, that whatever the apostle John meant by the term *Logos*, he declares it to be GOD, and to have been *made flesh*. Is it not, then, *as sufficiently plain*, that GOD WAS MADE FLESH, and that the expression, "the Word was *with* God," is only what our opponents have allowed, viz. similar to Solomon's description of Wisdom, speaking of God himself *in the Hebrew way*?

For, as the Examiner observes, "Writers of
" opposite sentiments on this subject, have seen
" and owned, that St. John in using this lan-
" guage, has a reference to Proverbs viii. where
" *Wisdom*, though brought in as a Divine Per-
" son speaking and acting, is acknowledged to
" be nothing but an attribute of the Supreme
" Mind; and the whole of that prosopopoeia or
" personification in Solomon, is considered in
" no other light than as a beautiful and ani-
" mated description of the God and Creator of
" of all things, acting every where by the rules
" of the most consummate wisdom. And what
" should hinder us from interpreting the apostle
" here in like manner; not as introducing a new
" Supreme God, called the Word or Logos,
" quite unknown before, and never named by
" the other three evangelists; but asserting,
" that all things were made by God, at first,
" with the most perfect wisdom; and that from
" the same source of the divine wisdom, all the
" different communications of light and instruc-
" tion to mankind have been derived since;
" especially

“ especially that best and chief of all, which we
 “ have by Jesus Christ?”—*Exam.* p. 11.

This is all perfectly agreeable to scripture truth, and human reason; and making use of these very arguments, there appears no inconsistency, in the apostle, when, describing God himself in this “ beautiful and animated manner,” he says, “ The Word was *with* God, and the Word *was* God, and the Word was made flesh,” he means to inform us, that JEHOVAH *himself* assumed our humanity for the purposes of redemption. Nor is this “ any thing so very “ degrading, concerning the Supreme Being,” as this Examiner seems to imagine, but quite the reverse: for “ God is LOVE”—boundless, immeasurable LOVE!—It was LOVE that created mankind—it was LOVE that redeemed them! And shall finite atoms, particles of dust, deem that *degrading*, which INFINITE WISDOM ordained, and INFINITE LOVE effected, for *their* Redemption?—If mankind could but see the Deity in this amiable light, solely as a God of Love, and would search into his word with an infantine simplicity of heart, for the sake of

earnestly seeking for the Truth, and not to confirm themselves in any particular notions which they may have embibed, the stumbling-block of God's assumed Humanity would be removed, "every valley would be exalted, and every mountain and hill be made low, the crooked be made straight, and the rough places plain; and the *Glory* of the LORD," in *emptying* himself, that he might exalt his creatures, would be clearly "revealed, and all flesh would see it together, for the mouth of the LORD hath spoken it!"

"That this is the intent (continues the Examiner) of the introductory part of his gospel, "St. John himself explains to us, if we only have the patience to listen to him. For having asserted, with that simplicity of style for which he is remarkable: *In the beginning was the Word, and the Word was with God*—he immediately subjoins (shewing himself incapable of a thought that there was any person who was God but one;) and the Word was God; or, as rather more agreeably with the original, the sentence might be transposed, and God

“ *was the Word: viz. that Word, of which he*
 “ *was speaking, was none other than God him-*
 “ *self. It was his Word, or Wisdom, by which*
 “ *all things were made; which planned all the*
 “ *divine councils and designs, those especially*
 “ *that related to the human race, and their deli-*
 “ *verance out of their dark degenerate state by*
 “ *Jesus Christ.*”

Surely, no one can deny this, and we do not
 pretend to “ a thought that there is any person
 “ who is God, but one.” And it would have
 been well if the Examiner had stopped here in
 his 12th page; but in attempting to prove that
 Jesus Christ is *not* this one God, he has
 totally contradicted his favourite apostle, John,
 in particular, as well as the scriptures in general;
 for he proceeds, “ to whom [i. e. to Jesus
 “ Christ] a portion of this wisdom was in an ex-
 “ traordinary manner imparted, sufficient to en-
 “ able him to act the great part assigned to him.
 “ Which is the meaning of verse 14, that fol-
 “ lows, *and the Word was made flesh* (or as it
 “ should rather be translated, *the Word was*
 “ *flesh*) *and dwelt among us, &c. i. e. This wis-*
 “ dom

“ dom was communicated to a mortal, dwelt in
 “ the man Christ Jesus, and was by him dis-
 “ pensed to the world.” Now, if Jesus Christ
 had only a *portion* of the Spirit of God, he had
 it only in a *measure*, which is directly contrary
 to John’s declaration, who positively says, that
 “ God gave not the spirit by *measure* unto him;”
 but as Paul expresses it, “ *all* the fulness of the
 godhead dwelt in him.” If he had only a *portion*
 he could not have *all*; but if the *whole* or *fulness*
 of the godhead dwelt in him, he had not the
 spirit by *measure*, or in *part*, but the operation of
 the *Spirit* was entirely vested in him; and al-
 though “GOD wrought the miracles *by the hands*
of Paul,” yet our Saviour “cast out devils,” and
 wrought his miracles, as himself declares, “ *by*
 the FINGER of GOD !” which is a testimony of
 his being the Great God himself, veiled in human
 flesh, that no sophistry can get rid of.

It is hoped we shall be excused from the
 charge of tautology, in so frequently referring to
 the introduction of John’s gospel; but it has
 been brought forth by the opponents of Christ’s
 divinity in “such questionable shapes,” that so
 far

far as it is possible for human learning, and dexterity in criticism to "wrest" this part of scripture to their own destruction," it has been done. However, notwithstanding the variety of interpretations which have been given, by the learned, to particular parts of the sacred writings, "ALL FLESH shall know," either in this world, or in that which they have yet to enter, That there is no *Saviour* except JEHOVAH, and no *God* but the LORD JESUS CHRIST.

Having so far made free with the publications written against the Divinity of our Redeemer, if any improper expression has been inadvertently used, the pardon of the authors is entreated; and whilst we are all pressing forward for the promised reward, however we may differ in opinions, let us all be united by that spirit of love, benevolence and universal charity, which the Son of God taught, not only in precept, but by example! Let us all join in the most unshaken reverence and gratitude for the mercies we have received at his hands, remembering, that as he died in consequence of our sins, so he rose again that
we

we might live for ever; "that he will stand at the latter day upon the earth," when every one will be judged according to his works; and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

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